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REPORT

ON

NATIVE PAPERS IN BENGAL

FOR THE

Week ending the 6th July 1907.

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LIST OF NEWSPAPERS.

No.	Names of Newspapers.	Places of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.	Remarks.
	Bengali.	**Calcutta.**			
	Monthly.				
1	"Bengalee Punch" ...	Calcutta	.....	.....	
2	"Dharma-o-Karma" ...	Ditto	.....	.....	
3	"Prachar"	Bhowanipore, Calcutta	.....	.....	
	Fortnightly.				
1	"Nivedan"	Calcutta	500	.....	
	Weekly.				
1	"Bangabhumi" ...	Calcutta	1,400	.....	
2	"Bangavasi"	Ditto	9,000	29th June 1907.	
3	"Basumati"	Ditto	13,000	29th ditto.	
4	"Byavasayi"	Ditto	.....	.....	
5	"Hitavadi"	Ditto	20,000	28th June 1907.	
6	"Hindustan"	Ditto	1,000	.....	
7	"Islam"	Ditto	.....	.....	
8	"Mohammadi"	Ditto	.....	.....	
9	"Mihir-o-Sudhakar" ...	Ditto	1,000	28th June 1907.	
10	"Nava Yug"	Ditto	300	.....	
11	"Pratijna"	Ditto	700	.....	
12	"Prabhat Ravi" ...	Ditto	.....	.....	
13	"Samay"	Ditto	800	28th June 1907.	
14	"Sanjivani"	Ditto	3,500	.....	
15	"Soltan"	Ditto	500	28th June 1907.	
16	"Somprakash"	Ditto	.....	.....	
17	"Sri Sri Vishnu Priya-o-Ananda Bazar Patrika."	Ditto	2,000	.....	
18	"Swadesh"	Ditto	1,000	30th June 1907.	
19	"Swaraj"	Ditto	.....	.....	
20	"Yugantar"	Ditto	.....	30th June 1907.	
	Tri-Weekly.				
1	"Navajivani-o-Swadeshi Christian."	Calcutta	.....	2nd and 4th July 1907.	
	Daily.				
1	"Daily Hitavadi" ...	Calcutta	2,000	28th to 30th June and 1st to 3rd July 1907.	
2	"Dainik Chandrika" ...	Ditto	200	.....	
3	"Navasakti"	Ditto	.....	27th, 28th, and 30th June and 1st, 2nd and 3rd July 1907.	
4	"Samvad Purnachandrodaya"	Ditto	400	1st to 4th July 1907.	
5	"Samvad Prabhakar" ...	Ditto	1,200	.....	
6	"Sandhya"	Ditto	7,000	26th, 27th, and 29th June 1907.	
	Hindi.				
	Weekly.				
1	"Bharat Mitra" ...	Calcutta	3,200	29th June 1907.	
2	"Hindi Bangavasi" ...	Ditto	3,000	1st July 1907.	
3	"Hitavarta"	Ditto	4,000	.....	
4	"Marwari Bandhu" ...	Ditto	.....	26th June and 3rd July 1907.	
	Persian.				
	Weekly.				
1	"Rosnama-i-Mukaddas-Hablul Mateen."	Calcutta	1,000	24th June 1907.	
	Uriya.				
	Weekly.				
1	"Orissa Vasi"	Calcutta	.....	.....	

LIST OF NEWSPAPERS—*continued.*

No.	Names of Newspapers.	Places of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.	Remarks.
	Bengali.	**Burdwan Division.**			
	Bi-weekly.				
1	"Banga Darpan" ...	Chinsura	.....	.....	
	Weekly.				
1	"Bankura Darpan" ...	Bankura	1,156	1st July 1907.	
2	"Birbhum Hitaishi" ...	Suri	400	.....	
3	"Birbhum Varta" ...	Do.	1,000	.....	
4	"Burdwan Sanjivani" ...	Burdwan	300 to 500	25th June and 2nd July 1907.	
5	"Chinsura Vartavaha" ...	Chinsura	1,000	30th June 1907.	
6	"Education Gazette" ...	Ditto	2,000	.....	
7	"Howrah Hitaishi" ...	Howrah	500	29th June 1907.	
8	"Medini Bandhav" ...	Midnapore ...	600	.....	
9	"Nihar"	Contai	400	2nd July 1907.	
10	"Pallivasi"	Kalna	600	26th June 1907.	
11	"Prasun"	Katwa	500	.....	
12	"Ratnakar"	Asansol	300	29th June 1907.	
13	"Tamalika"	Tamluk	.....	29th ditto.	
14	"Uluberia Darpan" ...	Uluberia	250	.....	
	Bengali.	**Presidency Division.**			
	Monthly.				
1	"Sevika"	Diamond Harbour ...	.....	.....	
	Weekly.				
1	"Banga Ratna" ...	Ranaghat ...	.....	.....	
2	"Jasohar"	Jessore	1,500	27th June 1907.	
3	"Khulna"	Khulna	200	.....	
4	"Khulnavasi"	Ditto	200	29th June 1907.	
5	"Murshidabad Hitaishi" ...	Saidabad	800	.....	
6	"Murshidabad Pratinidhi"	Murshidabad ...	.....	.....	
7	"Nadia"	Krishnagar ...	250	29th June 1907.	
8	"Pratikar"	Berhampore ...	600	28th ditto.	
	Uriya.	**Orissa Division.**			
	Weekly.				
1	"Garjatbasini" ...	Talcher	.....	22nd June 1907.	
2	"Manorama"	Baripada	.....	.....	
3	"Sambalpur Hitaishini" ...	Bamra	.....	.....	
4	"Samvad Vahika" ...	Balasore	400	.....	
5	"Star of Utkal" ...	Cuttack	.....	.....	
6	"Uriya and Navasamvad"	Ditto	400	19th June 1907.	
7	"Utkal Darpan" ...	Sambalpur ...	.....	.....	
8	"Utkaldipika"	Cuttack	645	22nd June 1907.	
	Hindi.				
	Weekly.				
1	"Jagadis Samachar" ...	Puri	.....	.....	
	Hindi.	**Patna Division.**			
	Monthly.				
1	"Lakshmi Upadesh Lahri"	Aurangabad, Gaya ...	.....	June 1907.	
	Weekly.				
1	"Bihar Bandhu" ...	Bankipore ...	.....	29th June 1907.	
2	"Jain Gajat"	Arrah	414	24th ditto.	
3	"Siksha"	Bankipur ...	250	27th ditto.	

LIST OF NEWSPAPERS—*concluded.*

No.	Names of Newspapers.	Places of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.	Remarks.
	URDU.	PATNA DIVISION—*concluded.*			
	Weekly.				
1	"Al Punch"	Bankipore ...	200	.....	
	BENGALI.	CHOTA NAGPUR DIVISION.			
	Weekly.				
1	"Manbhum"	Purulia	500	2nd July 1907.	
2	"Purulia Darpan" ...	Ditto	200	.....	
	HINDI.				
	Fortnightly.				
1	"Ghar Bandhu" ...	Ranchi	1,000	.....	

I.—Foreign Politics.

Persian politics.

Addressing the members of the Persian Parliament, the *Namai Moqoddas Hablul Matin* [Calcutta] of the 24th June proceeds as follows:— Namai Moqoddas Hablul Matin, June 24th, 1907.

Members of Parliament,—the Persian traitors have been hatching covert plans to carry out their scheme of perfidy. Of course, they may profess their loyalty and friendliness to Government by producing letters of certain foreign Consuls offering hollow advice as to adopting such and such procedure in connexion with the administration of State affairs and reporting that the Russian and the English Consuls expressed themselves in such and such way on such and such subject. But all this is a political trick to win your confidence, in order to hoodwink and betray you in some matter of vital importance, later on. You should not, therefore, allow yourselves to be flattered with this false declaration of sincerity, or consider those making it as well-wishers of the State. Unfortunately, we do not as yet know the inner workings of the Persian Council. Surely, it is to serve some political end that the foreign Parliaments do not make some matter public, as otherwise their enemies may get an inkling of it before its execution and jeopardize its success. This is the reason why the Foreign Secretary of England, in reply to a question in Parliament, the other day, declared that he did not then consider it advisable to acquaint the people with the facts regarding the *rapprochement* recently established between Russia and England. But, at all events, the state of things in Persia is not of an identical character. The fact that the executive officials of Government have not been divulging certain matters has been to the injury of the State rather than to its advantage, and this injury Persia will have to suffer, of course.

It is probable that for want of stability in the Representative Government as it at present stands, the foreigners may not find it so difficult to enter and occupy Persia, but it is at the same time extremely difficult for them to preserve peace and order, after the occupation of the country, the inhabitants of which have just been aroused to a sense of freedom and are ready to sacrifice their lives to maintain its reputation. In fact, the new departure in the politics of Persia has astonished almost all the enlightened nations of the wolrd, including Japan, and they have, accordingly, been looking forward to the future of the country as worked out by this political change.

Having regard to the present desolate condition of Iran, the foreigners will not gain by occupying the country, specially when it has obtained a representative form of government. They might have successfully taken possession of the country when despotic rule prevailed there and the people slumbered, when the local press was deprived of its liberty, and the foreign journals which tried to awake the people to a sense of their mistakes by commenting upon the maladministration of the State were disallowed admission into the country.

Persian politics.

2. The same paper disproves Reuter's telegram relating to the non-recognition in Persia of the claims of equal citizenship with the Moslems of Iran, alleged to have been urged on by the Zoroastrians and the Armenian inhabitants of the country, by quoting the unanimous declaration of the members of Parliament that the Muhammadans of Persia regard the Zoroastrians as their fellow-brethren and that they can never be deluded to disallow their claim to the citizenship of Iran, rather they are fully sensible of it, as is evidenced by the appointment of "Arbab Jamshed," one of their number, as their representative in Parliament. The false report, says the paper, has emanated from the enemies of constitutional and so the friends of despotic government. The paper urges upon the Zoroastrians, both of Persia and Hindustan, the importance of cherishing good wishes for the Persian nation and State as a duty to their motherland. Namai Moqoddas Hablul Matin.

Persian politics.

3. In continuation of the above, the same paper regrets to see that, notwithstanding the fact of "Arbab Jamshed" being a member of Parliament, such a question as this should have been raised in that institution by the Zoroastrian community, and what is more regrettable is that it should have been allowed to be Namai Moqoddas Hablul Matin,

dovetailed with the question relating to the so-called national claim of the Armenians of Iran. The Zoroastrians of Persia have nothing in common with their Armenian countrymen. Persia is the home of the Zoroastrians and the repository of the remains of their forefathers. Their Muhammadan brethren have never deprived them of their right of citizenship, nor will they ever do so. As for the Armenians, their case is quite different. Their claim to the citizenship of Persia has not been established, nor is it unanimously acknowledged.

YUGANTAR, June 30th, 1907.

An Arms Act in French Chandernagore.

4. The *Yugantar* [Calcutta] of the 30th June writes:—So long there has been no law regulating the use of arms at Chandernagore. Hatred of Europeans is said to have recently made its appearance there too. So it no longer appears expedient to the French Government to permit to everybody the free use of guns, swords and other arms. Accordingly a new law has been made by the Legislative Council of the Governor of Pondicherry that no one will be permitted to retain arms in the towns of French India without the permission of the local Mayor. Many wish to know why the French, partial as they are to a system of popular government, should make laws like this. They forget that all the European nations follow almost the same principles. Their liberty, equality and fraternity are all reserved for the men of their own countries. The slave, be he a slave of the British or be he a slave of the French, is equally badly off everywhere. One cannot be a British citizen by being only a slave of the British, and, similarly, being a slave of the French does not create a right to the equality preached by the French people. Much has been the blood which the French have shed for liberty, beginning from the day on which the entire nation, infuriated by oppression, dyed the streets of Paris with their King's blood, and ending with to-day. Will they to-day at one stroke voluntarily confer on a race of slaves the rights which they acquired by their labours? Liberty must be purchased for a price. No one will be deceived merely by words into giving us a priceless treasure.

And what does a law regulating the use of arms matter one way or the other? If there are men who can use arms, the mere want of arms does not retard work for long. Once the heart is vivified, it does not take long for strength to come to the arm.

YUGANTAR.

General Botha and the British public.

5. The same paper writes that though the land of the Boers, bathed in the blood of heroes, is chained with the chains of slavery to England, it is still self-governing. The great hero and leader of his country, Botha, is now the Prime Minister of this free colony. At Southampton Harbour from which a few years ago, thousands upon thousands of beardless sons of Britain embarked for Boerland in order to leave their skeletons on the field of battle, preparations are now being made to accord worship to this Botha, at the sign of whose fingers, fifty thousand unsheathed swords and guns exultantly drank the blood of as many well-trained English soldiers. The reader has seen how during the sittings of the late Colonial Conference, the British people knelt at the feet of Botha, so to speak, and like panegyrists sang his glory. Rightly did Paul Kruger say, "the cost of the Boer war to Great Britain will stagger humanity." The philosophy of politics contains no truth better established than this, that liberty can only be purchased with blood.

II.—Home Administration.

(*a*)—*Police.*

SOLTAN, June 28th, 1907.

The condition of the Musalmans and the riots in Eastern Bengal.

6. The *Soltan* [Calcutta] of the 28th June gives a pathetic account of the condition of the Musalmans of Comilla, Mogra, Brahmanbaria, Jamalpur, Diwanganjj Bakshiganj, Salanga, Balka, Ekdala, Krishorgan and other places which were recently the scene of Hindu-Musalman riots in Eastern Bengal. They have been obliged to sell off or mortgage every bit of moveable or immoveable property that they possessed for gratifying the police and conducting their cases. Nevertheless,

they are being sent to jail in numbers and their families are consequently literally straving. Hindu *mahajans* are refusing to lend them money. Zamindars are having their lands and everything sold off for arrears of rent. Attachments are also being made for the chaukidari-tax. Punitive police force is being quartered in their midst at their cost.

(b)—Working of the Courts.

7. The *Sandhya* [Calcutta] of the 26th June writes as follows about the accused persons in the Comilla shooting case :— SANDHYA, June 26th, 1907.

The accused persons in the Comilla shooting case.

Mangal Sing Daroga is a Kshatriya of the Lunar race and a distant relation of the Maharaja of Tippera. Srijut Dwarka Nath Das De is the oldest mukhtar of Tippera, a Kayastha by caste, a devout Hindu, a pious, meek and God-loving man of action. He is above sixty. He is full of gravity and a great *Vaishnava*. In fact, these men, who have been sentenced to undergo severe punishment, occupy the very highest position in Hindu society.

At the time of the establishment of the *feringhi rajya*, Maharaja Nanda Kumar, the great Brahmin, was hanged. And in the great darkness which that great sin engendered we so long remained in forgetfulness of our own country and our own society. Again, to-day when we are just learning to look after our own country, another Brahmin, Nivaranchandra, is going to be killed, not an ordinary Brahmin, but a descendant of *Siddha* (one who has obtained emancipation by the performance of austerity) Sarbananda Thakur of Mihar, honoured throughout the country, respected in society and belonging to the *Gurukul* family, that is, family of spiritual preceptors. Nivaranchandra is devoutly attached to his mother, and is a man of action. He has never dreamt even of bad deeds. And this punishment on him! Mangal Sing is a high-souled, noble-minded, strong-bodied hero, a true Kshatriya, possessed of high family dignity. He is not a coward; secret murder is not in his line; and his punishment is transportation for life. And Dwarkanath, he is an incarnation of amenity; he has never even pained an insect; and his punishment is transportation for life.

The Mother has selected sacrifices quite in accordance with our mind's desire. And now we wait for the work of sacrifice to be performed. Mr. Cumming, the Judge of Tippera, has mistaken white for black. And perhaps, owing to this, Justices Mitra and Caspersz will soon move away from the Criminal Appeal Bench. Let us see what turn the matter takes in the High Court. *Feringhi* wizard, would you even after this say that we should make friends with you, love you, make you our own, and, in love of your system of administration, constantly sing your praise?

8. I am very much in a laughing mood, says the same paper. And should I not laugh? How many people know how to die? If Nivaran is hanged, he will die a death worth dying. This death will dispel both sorrow and delusion. This is how man conquers by dying. Nivaran will die the death Maharaja Nanda Kumar died. I earnestly pray to God that Nivaran may die such a death. Such death is more glorious than death at Kasi, Kanchi, Mathura, or Gaya. It is not only that the man, who will die, will attain salvation, but he will get salvation for crores of his countrymen. This is why I laugh. I laugh at the mighty appearance of the great moment. *Jay Ma Kali* (victory to mother *Kali*), may this laugh of mine become permament. Nowadays our life is death and death is life. This is what makes me laugh at the news that death is to take place. Moths and insects die of plague, but not men. Beasts, and not men, suffer death after committing theft or murder. Nivaran will kill by his death. This is why Nivaran's death will be a man's death. When shall we laugh then, if not now at the news of a man's death happening after a long, long time? Come, brothers and sisters, let us laugh to our heart's content. May you live long, O *feringhi*, for through your favour we are having a laugh again after fifty years. And we heartily desire to scatter this laugh throughout the length and breadth of Bengal. Let every man pick up as much of it as he can. Let nobody henceforth abuse or speak ill of the *feringhi*, for he has provided sacrifices for the Mother and opened the fountain of laughter, which so long lay obstructed. Ho, Ho! Ho, ho! SANDHYA.

"Ho-ho-ho!!!"

HITAVADI, June 28th, 1907.

The Comilla shooting case.

9. Referring to the conviction of the accused persons in the Comilla shooting case, the *Hitavadi* [Calcutta] of the 28th June says :—

Considering the undue zeal evinced by the authorities in the Comilla shooting case, we are not at all surprised at the result. We were prepared for it. What we are afraid of is that the all but extinct faith of the Indians in British justice will now vanish for ever. Neither against Nivaran, nor against Mangal Sing and Dwarik, was there any trustworthy evidence. The European Judge was anxious to maintain the *zid* of the Government at all costs. In a country where people die by thousands from plague, malaria, cholera and famine, it would be deemed no very great misfortune if a few men suffered capital punishment or banishment for the country's cause. We should not be deterred from serving our country if even hundreds of innocent people suffered.

BHARAT MITRA, June 29th, 1907.

The Comilla riot case.

10. The *Bharat Mitra* [Calcutta] of the 29th June criticises the judgment of the Sessions Court of Tippera in its passing capital sentence against writer-constable Nibaran and in transporting for life Babu Dwarka Nath Mukhtar and Mangal Singh, Sub-Inspector, for their complicity in the Comilla riot in which a Muhammadan was shot dead. Evidently, there was no evidence against the accused other than that given by a Musalman witness for the prosecution, who too broke down in the cross-examination. Of the gentlemen punished, Nibaran Chandra Bhattacharjea is a Brahmin of a high class, Daroga Mangal Sing a Kshtriya of the Solar dynasty, and Babu Dwarka Nath De an old local mukhtar on the shady side of sixty. The paper regrets to see the law-courts dispensing justice in such a way.

DAILY HITAVADI, July 1st, 1907.

The judgment in the Comilla shooting case.

11. *Re* the judgment in the Comilla shooting case, the *Daily Hitavadi* [Calcutta] of the 1st July writes that when one ponders how Mr. Cumming has sentenced Nibaran to death without adequate evidence, one can easily guess the terrible state of the Judge's mind. It is needless to say that a Judge who passes a death-sentence without sufficient evidence is in a worse condition of mind than a murderer. Unfortunately, men of this regrettable mental condition are allowed to sit as Judges in British Indian courts.

The paper then refers to three cases of alleged murderers of tea-planters, two in Cachar and one at Darjeeling, being at first sentenced to death and subsequently acquitted, and draws the moral therefrom that if there had been no High Court, the Sessions Judges who gave these men death-sentences would have been guilty of nothing else than murder.

There is no counting the number of European Judges who have sentenced innocent men to death in this way, but what does Government do to keep such Judges away from the Bench?

Continuing, the paper points out that Mr. Cumming is a youthful officer, and that while at Rajshahi he created a scandal by his conduct towards the Chairman of the local Municipality and towards one Kisori Mohan Chowdhuri of the same place in connexion with a carriage and a horse, and further that one of the assessors associated with him was ignorant of English and therefore could not understand what the pleaders said. In concluding, the following passages from Mr. Cumming's judgment are quoted:—

"I am of opinion that there was a second man with a gun, and that either this man or Nibaran fired the shots that killed Syed Ali. . . . . Whether Nibaran or the other man fired the fatal shot, will never be known. . . . . True, none of the witnesses swear that Nibaran was the man who fired the fatal shot."

and surprise is expressed that in spite of remarks like these made by him, Mr. Cumming should have passed the sentence he has.

HITAVADI, June 28th, 1907.

A High Court decision.

12. Referring to the decision of the High Court Judges that sword-sticks come under the operation of the Arms Act, the *Hitavadi* [Calcutta] of the 28th June exonerates their Lordships of all blame, but says that the Legislature, in making laws, intentionally uses language which can easily be twisted to mean many things as necessity arises. As long as officials enjoy the monopoly of making laws and regulations, so long the people must not expect immunity from the possibility of danger.

13. The findings of both the European and the Muhammadan Magistrates especially deputed to try the riot cases in the Mymensingh district having gone to prove that it was not on provocation by the Hindus that the Muhammadans attacked the former, both of them, says the *Bharat Mitra* [Calcutta] of the 29th June, have been transferred to different places. To maintain their places after having given their judgments in direct conflict with the preconceived opinions of the Government of Eastern Bengal on the subject, was a difficult affair. Hence the transfer of both these officers.

BHARAT MITRA, June 29th, 1907.

The transfer of the Magistrates deputed to try the riot cases in Mymensingh.

14. The *Hindi Bungavasi* [Calcutta] of the 1st July criticises the proceeding of the High Court in its refusing to admit to bail Babu Girindra Nath Sen, recently convicted by the Magistrate of Comilla and sentenced to one month's hard labour for abusing a Muhammadan police officer. The High Court admitted the appeal and issued a rule upon the convicting Magistrate, but did not enlarge the accused on bail. Evidently, the Babu, as it now appears, would have been acquitted by the High Court, had he not already undergone the full term of his imprisonment.

HINDI BANGAVASI, July 1st, 1907.

Babu Girindra Nath Sen as an appellant and the High Court.

15. The *Howrah Hitaishi* [Howrah] of the 29th June writes:—

HOWRAH HITAISHI, June 29th, 1907.

The Rawalpindi cases.

Is this dispensation of justice or oppression? Englishmen, hitherto you used to brag at every opportunity of having given good government, dispensed even-handed justice and established peace. But although gradually the masses in this country had lost faith and trust in your good government and your establishment of peace, your system of doing justice used to be called by them an efficient one. That is why people staked their all to come and buy justice at the courts you had established, and you on your part profited greatly thereby. But after what we see, hear and feel to-day, your law-courts also apppear unclean, defiled, despicable and hideous, like all *belati* things. Oppression has usurped the seat of justice. Considering the way trials are being held in the courts in Madras, Maharashtra, the Punjab and Eastern and Western Bengal, would it be wrong to compare them each to the darbar of a leader of a gang of robbers? That we have not a whit exaggerated in making this comparison will have to be admitted by everybody on a review of the manner the trials at Rawalpindi are being conducted.

16. The *Bharat Mitra* [Calcutta] of the 29th June quotes the humorous answers returned by the witness Ghazi, a bricklayer, to the questions put to him during his cross-examination at the trial of the Rawalpindi riot case, in order to show what a mockery is going on in the name of justice at Rawalpindi.

BHARAT MITRA, June 29th, 1907.

The cross-examination of "Ghazi," a witness in the Rawalpindi riot case.

17. The *Hindi Bangavasi* [Calcutta] of the 1st July has the following notes on the trial of the riot cases proceeding at Rawalpindi:—

HINDI BANGAVASI, July 1st, 1907.

The trial of the rioters at Rawalpindi.

(*a*) *June 25th, 1907.*—In fact, the appearance worn by the Government pleader was worth seeing, when the witness produced by the police began to make statements contradictory to the police report.

(*b*) *June 28th, 1907.*—When the accused requested the court for orders, at the time of its rising for the day, on their application praying for engaging Sirdar Biant Singh to conduct their case, the Government pleader replied that no order would be passed.

(*c*) *June 29th, 1907.*—To-day the remaining servants of the Superintendent of Police, the servants of the Deputy Commissioner and of the District Judge were examined, one of the witnesses playing a conspicuous part in identifying a wrong person, the real accused being still at large.

18. The *Navasakti* [Calcutta] of the 27th June says that in the cases that are now being tried at Comilla, at Rawalpindi and other places, the complainant and the Judge form one party and the defendant forms the other. The administration of justice has thus been reduced to a farce.

NAVASAKTI, June 27th, 1907.

"The adversary in disguise."

The moment this unholy combination of the court and the complainant takes place, all hope of impartial administration of justice vanishes. So long the Indians could not see through the mockery of a trial, and hence ran to the court of justice every now and then and placed implicit faith on the

impartiality of British justice. How often had they expatiated on the blessing of peace enjoyed under British rule. But how cruelly have they been deceived! Who knew that the Western magician's wand had contrived to pass off what was really the tyrant's rod as the beneficent sceptre of royalty? But now their eyes are wide open. They feel that an English court of justice is not a place where justice is administered. It is an arena of strife, where the two contending parties are engaged in duel. Here, too, a hostile power—hostile to Indian patriotism and aspirations—is ready to strike with the uplifted rod. The judgment seat, so sacred, is to-day the enemy's battlefield, with his hands all bloody. The Judge, who is seen in every court of justice nowadays, is only the picture of the adversary in disguise.

BIHAR BANDHU, June 27th, 1907.

The sentence in the Bloomfield case.

19. The public has been startled with fear, says the *Bihar Bandhu* [Bankipur] of the 27th June, at the judgment of the Motihari Sessions Court in the late Mr. Bloomfield's case, in which three persons have been sentenced to capital punishment and one to transportation for life, all for the murder of only one European.

DAILY HITAVADI, June 28th, 1907.

Evidence in civil cases in English.

20. The *Daily Hitavadi* [Calcutta] of the 28th June deprecates the recent order of Government directing that evidence in civil cases which may be appealed against should be taken down by Sub Judges and Munsifs in English, on the ground that it will lead to mistranslation and to loss of time.

(d)—Education.

SOLTAN, June 28th, 1907.

Demand for Musalman Inspectors of Schools.

21. Referring to the proposal made by the Anjuman Khademal Islam of Calcutta to the Government to appoint a Musalman Inspector of Schools for all Bengal, the *Soltan* [Calcutta] of the 28th June says that Government should make special arrangements for the education of Musalmans. There ought to be a Musalman Inspector of Schools in each Bengal. It is hoped that the Aujuman Islamias of both the provinces will approach their respective Governments through their Directors of Public Instruction. Government never gives anything until hard pressed for it.

BASUMATI, June 29th, 1907.

The syllabus for primary schools.

22. Referring to the recently published syllabus for primary education in Bengal, the *Basumati* [Calcutta] of the 29th June writes as follows:—

We are at a loss to make out why there should be separate schools and a separate curriculum for cultivators' children. The necessity of primary education is of one and the same nature for all classes of students. The policy of division can, probably, account for the distinction made. New text-books will be published in July 1909, that is, Messrs. Macmillan & Co., Longmans Green & Co., and others will have another opportunity of filling their purses. All schools, aided or non-aided, will have to teach only such text-books as will be prescribed by the Government So the unaided schools are going to be deprived of the little independence which they so long possessed in the matter of the selection of text-books for their students. The object of this education is to hoodwink the people.

(e)—Local Self-Government and Municipal Administration.

MIHIR-O-SUDHAKAR, June 28th, 1907.

A municipal complaint.

23. The *Mihir-o-Sudhakar* [Calcutta] of the 28th June notices a complaint that there is a municipal hydrant at Satkhira, which Musalmans are not allowed to touch, and which is opened or shut only by a Uriya *mali* in charge.

The paper also speaks of the desirability of at least one of the four Munsifs at this place being always a Musalman.

DAILY HITAVADI, July 2nd, 1907.

The Howrah Bridge.

24. The *Daily Hitavadi* [Calcutta] of the 2nd July says that since the construction of the Howrah Bridge nearly 35 years ago, the passenger traffic over it has increased by many times. And as matters stand at present, the bridge, and particularly its foot-paths, are too narrow for free traffic. Arrangements should be made to broaden the bridge.

(f)—Questions affecting the land.

25. The *Nihar* [Contai] of the 2nd July, after pointing out that a well has lately been dug at public expense for the convenience of the people of the village of Maithna (in Contai), proceeds to complain that this well is situated in private property, and its use by the public is therefore not free but is conditional on the consent of the proprietor of the land in question.

A well in a *khas mahal* estate.

NIHAR, July 2nd, 1907.

(g)—Railways and Communications, including Canals and Irrigation.

26. The *Sandhya* [Calcutta] of the 29th June says that there being no platform at the Gangpur station on the East Indian Railway, the passengers, especially those who have got heavy luggage or females with them, are greatly inconvenienced. Some accidents are said to have happened owing to this cause. The attention of the railway authorities is drawn to the matter.

A railway complaint.

SANDHYA, June 29th, 1907.

27. The *Ratnakar* [Asansol] of the 29th June writes that the under-bridge in the north of Asansol town under the East Indian Railway line is insufficiently lighted both inside and at the approaches, is badly drained and accordingly gets full of water and mud after a shower of rain, and is often used by people because of the privacy it affords) as a place to ease themselves in. Furthermore, the two parts into which the passage is divided, and which are used respectively for coming into and coming away from the town, should bear notices to indicate which is meant for which, and thus prevent what now frequently happens, namely, two bullock-carts entering into the same tunnel from both its ends, and coming to collision.

A railway bridge.

RATNAKAR, June 29th, 1907.

28. The *Tamalika* [Tamluk] of the 29th June draws the attention of the officers concerned to the fact that, owing to the sluice-gates of the embankment along the Cossye having been damaged and opened at Srirampur, Tangtala, etc., certain portions of the Maina and Kasijora parganas are now under water, to the great distress of the local inhabitants

Submerged villages in Midnapore.

TAMALIKA, June 29th, 1907.

29. The *Nihar* [Contai] of the 2nd July, after pointing out that as an effect of the recent heavy rains, the level of the water in the Orissa Coast Canal now stands higher than the level of the water in the fields adjoining, proceeds to speak of the urgent necessity of the lock-gates of the canal being opened, so that the level of the water in it may be brought down so low that the water in the fields may drain into it.

The Orissa Coast Canal.

NIHAR, July 2nd, 1907.

(h)—General.

30. The *Sandhya* [Calcutta] of the 27th June notices a statement in the *Bangavasi* that Mr. N. N. Ghosh, Barrister-at-Law, will get a Judgeship in the Calcutta Small Cause Court in the near future, and, commenting on it, remarks that unless Mr. Ghosh is rewarded in this fashion, the bad name of the *feringhi* for unfaithfulness to the salt will grow.

Mr. N. N. Ghosh as a candidate for a Judgeship of the Calcutta Small Cause Court.

SANDHYA, June 27th, 1907.

31. The *Hitavadi* [Calcutta] of the 28th June writes as follows:—

Most people are indignant that Lala Lajpat Rai and Sirdar Ajit Singh have been deported without a trial. But a little reflection will show that there is no reason why one should be sorry because there was no regular trial. The trial of the cases that are nowadays instituted in connection with the *swadeshi* agitation or under the sedition law is a farce. The accused, whether innocent or guilty, are being severely punished. They are, moreover, being cruelly harassed by the police and in *hajat*. It would be well if there were no such trials or rather mock trials at all, for in that case, the sufferings of the victims would be much less. Here are a few instances.

First, take the case of the Punjab. Lala Lajpat Rai and Ajit Singh have been deported without any trial. So they have escaped *hajat*, harassment by the police and the ruinous expenditure of conducting a defence. Contrast

Administration of justice in India.

HITAVADI, June 28th, 1907.

their fate with the miserable plight of those lawyers of Rawalpindi who are being prosecuted for breach of the peace and for sedition. Can anybody expect justice under the circumstances? Thus Lala Lajpat Rai and Ajit Singh fared much better than these unfortunate men.

Next, take the case of Bengal. East Bengal officials said that the Hindu-Muhammadan disturbances were due to the violence done by the Hindus towards the Muhammadans to compel them to buy *swadeshi* articles. This assertion is wholly false. But the officials must say so, or their prestige will be gone and they must bring themselves to the pcsition of the guilty party. It was they who secretly encouraged the riots and then held the Hindus responsible for them, and at the same time made the Secretary of State accept this version. They were therefore bound to see that their statements were not falsified. Everybody can see what they are doing with this object in view. Finding that the European Magistrate and the Muhammadan Deputy Magistrate, who were appointed to try the Jamalpur riot cases were doing justice impartially, the officials were afraid lest they should be found out. So the Magistrates were forthwith transferred and other officers, likely to be agreeable to them, were deputed to take their places. Now, perhaps, the officials are secure. For, whether the new Magistrates command the confidence of the public or not, the officials have no longer any fear of losing their prestige. Are all these signs of an impartial administration of justice?

Again, take the case of Babu Girindra Nath Sen of Comilla. A huge work like the *Mahabharat*, complete in eighteen books must be written to give an exhaustive account of all the instances of injustice. Babu Girindra Nath was sent to jail with hard labour for the offence of using offensive language to a Sub-Inspector of Police. For such a trivial offence, which would have been no offence at all in the case of a European, a respectable and educated man like Girindra Babu was treated like a thief or a dacoit. He was not a murderer, a rebel, or a rioter. Still the High Court Judges, before whom the case came up on appeal, refused to grant bail. A rule was issued, but Girindra Babu had completed his term of incarceration before the hearing of the rule.

If such is the result of appeal to the highest tribunal in the land, what hope is there for justice? Why Their Lordships did not grant bail, whether they were moved by any political considerations, is known only to them. We are astounded to witness such unheard of administration of justice. What is the use of running to expense for it? To such a pass has British justice come at last!

NAVASAKTI, June 28th, 1907.

Mr. Morley and Lala Lajpat Rai.

32. Referring to Mr. Morley's recent statement in Parliament that the fact of Lala Lajpat Rai having been a religious and social reformer of zeal, did not exempt him from punishment for endangering the safety of the *raj*, the *Navasakti* [Calcutta] of the 28th June writes that Mr. Scott has earned the thanks of many by having got it out of Mr. Morley that in a hapless country like this even a genuinely pious man may be seditious. Both parties now realise quite clearly who constitute a danger to the English *raj*.

After a reference here to the Madras Civilian Thackeray, who wrote long ago that what is wanted from Indians is not that they should be great soldiers, statesmen or agitators, but industrious husbandmen, the paper continues:—

If Indians, instead of becoming industrious husbandmen, begin manifesting the higher virtues in their character, then surely trouble may come to the English. The hidden, deep significance of this extract from the simple-minded Mr. Thackeray's writings is now understood by all. The British *raj* in India is founded on a huge wrong. The Indian in whose heart sincere piety has awakened, if he has understood the real condition of India, must inevitably, like Lajpat Rai, protest against the English *raj*. Mr. Morley understands this well, and that is why he has freely said in reply to Mr. Scott that in India even a pious man may be an enemy of the English *raj*.

BANGAVASI. June 29th, 1907.

"Morley should rather die."

33. The *Bangavasi* [Calcutta] of the 29th June writes as follows:—

Mr. Morley had hoped that he would be able secretly to banish Lala Lajpat Rai and Ajit Singh. Who can say what more he would not have done, or

what other person or persons he would not have sent to *jahannam?* What act in this world is incapable of being done by the man who could send to *jahannam* a humble subject without showing any reason, without holding any trial? Mr. Morley, the tiger, must surely have resolved to cast into his jaws some other persons. But as soon as he caught hold of two, a cry was raised on all sides. He has been overwhelmed with questions in the British House of Commons. What shall he do now? What shall he suppress and what answer shall he make? How long can a person fight in defence of an iniquity? To attempt to do so must lead to humiliation. The humiliation to which he has been exposed is unique. No other Secretary of State, nay, no other Englishman, was ever before disgraced in like manner.

Mr. Morley appeared before the public dressed in lion's skin. That he was so long able to escape detection speaks volumes about his successful dissimulation. He expected perhaps to continue to deceive the public in this fashion. But Fate decreed otherwise. Being compelled by the exigencies of his official position, he was compelled to let go his borrowed skin, which fell off and revealed him in his true colours

It was this Mr. Morley who once wrote an essay in the *Pall Mall Gazette* in which he said, "Force is no remedy." He hated such harsh measures as have been meted out to Lala Lajpat Rai and Ajit Singh. But now, either from motives of self-interest or for the sake of the prestige of his office, these two persons have been condemned unheard. He hated the Russian Constitution as much as he hated a dictatorship. But he himself has now played the worst dictator. Is he the same Mr. Morley who one day stood so high in literature, history, science and philosophy, who enthralled every heart by preaching the blessings of generosity and mercy? Hark! what the redoubtable Mr. Stead, his countryman, says:—

"Fate has seldom had a bitterer pill to administer to any British statesman than that which Mr. Morley was compelled to swallow when he trampled law and liberty under foot in order to restore order in Lahore. . . . . We frankly say for our part that we are horribly ashamed of the hideous confession of failure in our attempt to introduce even the most rudimentary principles of justice into our Indian Empire."

Fie, fie, on Mr. Morley! He should rather die. We say this because we see no other alternative left for one in his plight. To tell the truth, Mr. Morley has run mad; he is talking nonsense like a person in delirium. There are endless contradictions, great impatience and irritability in all that he has said. We are afraid lest Mr. Morley should one day, in a fit of madness, run out of the House, leaving his hat and coat and in a naked state. When asked in the House of Commons, Mr. Morley could not point out where sedition occurred in the speeches delivered by the deported leaders; still he said that he was enquiring into everything. The more he is being questioned, the greater is his disgrace. Death, therefore, is preferable to all this.

Mr. Morley's Budget speech.

34. Referring to the last Budget speech of the Secretary of State, the *Bharat Mitra* [Calcutta] of the 29th June remarks that Mr. Morley's utterances were evidently high-sounding and void of any real meaning, a great attempt having been made therein to hide the truth under the marvellous screen of the choicest words, in doing which he appears to have spent all his literary talents. As far as possible, he has spoken slightingly of the Indian and highly of the European officers and none the less favourably of his administrative tenets. From this it is evident that he would, in future, adopt the policy of divide and rule. As a result, the administration of the country will increase in severity and with it the misery of the subject people will go on multiplying, inasmuch as the Secretary of State called the educated among them enemies, an epithet never before applied to the Indians by any European representative of Government, whether strict or lenient. Turning to the military question, Mr. Morley referred to the inauguration of a Committee on the movement of the War Secretary in order to ascertain how the army expenses should be apportioned between India and England. As to this, the Indians have already divined what the Committee would decide. At first it would decrease the expenses of India in this connexion, alloting a bigger portion to England, but the subsequent arrangement will entail upon India expenses ten times as large. After these general remarks, the paper discusses the salient points in the speech, and shows how inconsistent the speech is with the principles held by Mr. Morley throughout his life.

BHARAT MITRA. June 29th, 1907.

NAVASAKTI. June 30th, 1907.

35. The *Navasakti* [Calcutta] of the 30th June writes as follows:—

Aggressive attitude of Englishmen.

Englishmen are running about on all sides in an aggressive attitude. Everybody now knows of the Coconada affair. The heat of excitement in Englishmen there has become so great that Mr. Gibbs, Superintendent of the Reserve Police in the place, expressed his displeasure by striking a native contractor a blow. The Englishman's sleeve now remains constantly tucked up. In Barisal he has let loose Gurkhas and has proclaimed a regular war. The English want to strike terror into the hearts of the Barisal people by placing before them in all its horrid nakedness the brute force of the Indian Empire. If the English had the power to appreciate the feelings of their subjects, they would not have taken the Indians for a savage, uncivilised people and would not have been anxious to frighten them by the clanging of their swords and the frowning of their eyes. In the past history of India there are so many examples of the display of indomitable brute force and its defeat in the long run, that the Englishman's present brag and bravado excite nothing but a temporary wonder in the Indian's mind; and that, too, because the Indian has forgotten his ancient history, and not because of any new experience. The stories of the doings of those powerful, oppressive and proud persons or sovereigns who have been called *Asuras* (demons) in our *Puranas* and other *Sastras* and their miserable end, are even in the present time narrated in various guises in every village and every home. And the English by their doings, instead of frightening us, are confirming us in our belief that in this God's realm their fate, too, will become miserable like that of the ancient *Asuras*, and that the more oppressive they grow, the nearer will the day of their downfall draw. The foundation of this strange belief has come to be laid in the Indian's mind for thousands of years; and to-day it has very naturally filled his heart. It is because the Indian's heart is filled with this belief that whenever he hears of fresh oppression he sees the bright future of India drawing nearer.

NAVASAKTI, July 1st, 1907.

36. The *Navasakti* [Calcutta] of the 1st July compares the extended

Mr. Morley's reforms.

rights which Mr. Morley is going to confer on the people of India to the snares of a hunter. The independent opinions of the members of the Legislative Council are never acted on by Government. The idea is only to keep such Indians as are influential amongst their fellow-countrymen, attached to the British Raj by giving them high posts. Indians are to continue being ground under the unresisted sway of the English, and at the same time, it should be possible to be constantly in touch with Indian opinion. This is what Mr. Morley is seeking to do. "Not even so much land as may be covered by a needle-point shall yield without battle," this saying of Duryodhan in the *Mahabharat* is what is ringing constantly in the ear now. It was when the Pandavas came to know of this determination that they wholly ceased looking for assistance from the Kauravas, and guided their ship of endeavour into a new channel—the channel of laying in strength, of achieving strength, and of secret preparations.

DAILY HITAVADI, July 3rd, 1907.

37. The *Daily Hitavadi* [Calcutta] of the 3rd July writes that Indians

Mr. Morley's reforms.

should not be unduly exultant at the small reforms in Indian administration which have been outlined by Mr. Morley. They should imitate the attitude over the devolution proposals taken up by the Irish, who recognise that in politics, to express satisfaction at the grant of only a part of what is asked for, is to place obstacles in the path of national progress. Mr. Naoroji has now supplied to the Indians a focus, so to speak, at which all their efforts at political reforms can be concentrated, and that focus is *swaraj*. Hitherto Indians had asked for a number of reforms, and it was easy for Government to keep them pleased by granting a few of the least important of them. Mr. Morley cannot see a time when Indians are to get *swaraj;* but supposing Indians firmly move on with their eyes steadily fixed on *swaraj*, how long can they be thwarted?

DAILY HITAVADI.

38. The same paper holds a number of officials incapable of foreseeing

The unrest and its causes.

the consequences of their actions responsible for the terrible unrest which now casts its shadow all over India. Let Lord Minto lay his hand on his heart and say if this unrest has been caused by attempts to forcibly make Musalmans join the Hindus in

the boycott. Cannot His Excellency see the part certain Magistrates in Eastern Bengal are playing? Are not the unjust partiality of the officials and the adoption by them of a policy of sowing dissensions the real causes of the prevailing unrest? The unrest will be allayed not by the prohibition of meetings, but if only the tyranny and partiality of the officials are checked by Government.

Government and the newspapers.

39. The *Marwari Bandhu* [Calcutta] of the 3rd July regrets that, whilst the newspapers are considered the fourth pillar of the State all over the world, they are looked upon as worse than enemies in India, as appears from the fact of Mr. Morley himself calling the Indian agitators "our enemies." MARWARI BANDHU, July 3rd, 1907.

An allegation against an employé of the Bengal Secretariat Press.

40. A correspondent writes to the *Mihir-o-Sudhakar* [Calcutta] of the 28th June how the room set apart in the Bengal Secretariat Buildings for Musalmans to say their prayers in, was lately polluted by Surendra Nath Banerji, a press employé who possesses an undue influence with Mr. Chalmers, permitting a *mehter* to live and take his meals in it. Happily the matter, when brought to Mr. Chalmers's notice, was set right. MIHIR-O-SUDHAKAR, June 28th, 1907.

Sir Lancelot Hare's knighthood.

41. The *Daily Hitavadi* [Calcutta] of the 29th June deprecates the conferment of the title of K.C.S.I. on Sir L. Hare, because, in its opinion, His Honour is not worthy of it. He is alleged to have allowed the disturbances in Eastern Bengal to continue till the merchant community of the country, urged by the losses suffered by them, memorialised the Government in the matter. Considering this, the conferment of knighthood on Sir L. Hare may appear astonishing. But in reality there is nothing to wonder at in this, because it is generally seen that those Civilians who are expert in the work of oppressing the natives are favoured with rapid promotions, so that Sir Lancelot may very well become a favourite of the Government by neglecting to punish offenders on the principle of divide and rule. DAILY HITAVADI, June 29th 1907.

A postal complaint.

42. The *Tamalika* [Tamluk] of the 29th June complains that letters, etc., are delivered to the addressees in the villages of Kapasaria, Bamunia, Kashtakhali, etc., only once or twice a week, and suggests that either the Mahisadal post-office, which deals with these letters, should be given extra peons, or a new branch office opened for the convenience of these villages. TAMALIKA, June 29th, 1907.

Horticultural training at Lucknow and Saharanpur.

43. Referring to the fact of the Government of the United Provinces having resolved to provide training in horticulture in the Imperial Gardens at Lucknow and Saharanpur, the *Hindi Bangavasi* [Calcutta] of the 1st July remarks that such being the case, these gardens will turn out many European "gardeners" who will, of course, throw into the background the poor native "*malis*." This the paper attributes to the love of kindred on the part of the Europeans, as also to their statesmanship. HINDI BANGAVASI, July 1st, 1907.

III.—LEGISLATION.

The Calcutta Police Act Amendment Bill.

44. The *Daily Hitavadi* [Calcutta] of the 30th June speaks approvingly of the provisions for the suppression of disorderly houses which have been made in the draft amendment of the Calcutta Police Act. DAILY HITAVADI, June 30th. 1907.

IV.—NATIVE STATES.

The Raja of Dhar and the school students.

45. The *Marwari Bandhu* [Calcutta] of the 3rd July refers to the various punishments lately awarded by the Raja of Dhar to some school students and others for their having taken part in the Sivaji Festival held at Dhar, and hopes that Government will prevent the Raja from dealing oppressively with the people by disabusing his mind of the false notion that seems to have taken possession of it, that loyalty to Government may be shown in any way either just or unjust. MARWARI BANDHU, June, 3rd, 1907.

VI.—Miscellaneous.

Burdwan Sanjivani, June 25th, 1907.

46. The *Burdwan Sanjivani* [Burdwan] of the 25th June writes that the people of India want three things—(1) their daily bread, (2) strength in their bodies, and (3) political rights. So long people had struggled only to supply the third of these wants, forgetful that political rights were not of much value, if for want of food, most Indians perished or for their poor physique they suffered daily humiliation at the hands of others. The Musalman riots in Eastern Bengal and Lord Curzon have been instruments in the hands of Providence to impress upon people that a supply of plentiful food and physical strength must precede any struggle for political rights.

India's wants.

Sandhya, June 26th, 1907.

47. The *Sandhya* [Calcutta] of the 26th June writes:—

The situation in Eastern Bengal.

As a matter of fact, amongst Hindus and Musalmans, what the English call politics has no existence. The *raja* is to govern the State and protect the subjects If there is any fault to find in the governance, the subjects will approach the *raja* with their grievances, and if the *raja* does not attend, a different provision exists therefor. In this country at no time was any *raja* a shop-keeper or trader. No one ever brought the petty shop-keeping spirit to the governance of the State. This is what the *feringhi* has brought in, otherwise, one cannot find any reason for the oppression and outrage in Eastern Bengal. In that province, the taxes are being regularly collected, there are no thefts or robberies, or *looting* or pillaging; nevertheless, Gurkhas are being quickly despatched and parties of *sepoys* are going, and butterflies are, so to speak, being crushed on the wheel. Never before during the *feringhi régime*, did the governance of Eastern Bengal come in for so much supervision. And who are to be punished?—those who preach the *swadeshi*, those who practise boycott, and give up *feringhis* ways. And why are these to be punished? Because, unless they are punished, the industry of Manchester does not go on, the sale of Liverpool salt does not go up, and the *feringhi* merchant does not reap handsome profits. Can there be loyalty under such conditions? Give us service, we shall *salaam* you; give us titles, and we shall sing your praises. But at home amongst friends, the abuse of the *feringhi* will not cease. You will set Hindu and Musalman by the ears, like rams, and yet we are to regard you in the light of gold.

The times are such that many may be said to have their necks already placed in the sacrificial frame to which the *feringhis'* laws may be compared, and it now remains only for the stroke to fall. The images of goddesses are to be smashed, female honour to be lost, innocent men are to be hanged, men of honour are to lose honour, and yet we are for the sake of dear life to sing the *feringhis'* praises. What is the good of life under such conditions? Death were better for us.

Pallivasi, June 26th, 1907.

48. The *Pallivasi* [Kalna] of the 26th June writes that the English Government now stands to the Indians in the relation of *Raja*, and although the Emperor of India continues on his throne, the English Government constituted of officials stands to the Indians in the place of their earthly Providence. And if the sympathy of this English Government is not cared for, all the efforts and preparations of the Indian people for their advancement will prove useless.

What it behoves the Indians to do.

It must be admitted that it is not possible for the Indians to please the English Government. According to the political principles of the English Government, the Indians will have to continue only as agriculturists. It seems not to be desired by the English Government that the Indians should attain a position of equality with others. The English will not be able to tolerate the Indian being superior to themselves. The English have realised that in knowledge, intelligence and cunning, the Indians can beat them. It is, therefore, the interest of the English that the Indians may not attain a position of equality with them. And all mischief is possible and is happening, whenever this interest is injured.

Even though the English Government is unable to grant Indians equality with the English, it by no means behoves the Indians to remain inactive. It is the duty of Indians to adopt means whereby they can, while

remaining under the English Government, succeed in making progress. The English will never be able in a day's time to embrace the Indian as an equal. As the Indians have realised that they have no other source of protection but the English Government, it is their duty to devise means to make the English feel that they (the English) have nobody to help them but the Indians.

The power which money gives is necessary in order to attain equality with the English. If the Indians become wealthy, the English will be able to regard them. The English nation are servants not of men but of money. It will be under the governing influence of money that the English will learn to regard the Indians as equals. And Indians should bestir themselves about acquiring this power which money gives. No good awaits the Indians, unless they are convinced that their one aim should be to acquire the power which wealth gives, and unless, animated by a common spirit, they work towards that purpose.

In order that the power of money may be acquired, the industrial arts and commerce of the country should be improved. As Government looks with disfavour on our going about preaching against the use of things other than Indian, we must devote our energies to producing the things wanted in India and making them cheap for the consumer, and that will serve all our purposes. Efforts directed to this end, Government will not dare oppose, for fear of laying themselves open to the reproach of the civilised world. Such efforts will involve no *huzug* (noisy and sensational demonstration), and will not therefore afford Government any opportunity for playing the part of an enemy on the plea of suppressing *huzug*. Indians will attain their objects if they silently devote themselves to extending the industries and commerce of the country.

49. It cannot be denied, says the *Marwari Bandhu* [Calcutta] of the 26th June, that India has seen a considerable improvement during its British administration and that the English rule has, by the introduction of railway and telegraph, etc., rendered practicable what it was not even possible to conceive before the English began to rule the Indians. But notwithstanding, there is a widespread cry for relief. And what is the reason? In fact, before the advent of the English into India, the improvement of the country did not manifest itself in such forms as at present. Yet it had reached its acme and was unostentatious. Formerly, there was plenty of grain, milk and curds in the country, and people had lands and cattle enough to enable them to support their dependents, and were thus both healthy and men of means. Now, the force of the new line of improvement has upset, as it were, the condition of the land. People do not get sufficient food, and have consequently been suffering in health. To tell the truth, the English government of India can be favourably compared with the Muhammadan government of the country as regards administration. Nevertheless, the Indians were happy and comfortable during the Moslem rule, the reason being that the produce of the land was not then exported under the plea of commerce. At all events there appears no sign of the betterment of the condition of India, and this can be accounted for by the indifferent attitude of the executive officers who can fully realise the condition of the country, should they take the trouble of studying it, and can also understand how it is that the people are louder in their outcry now than during the oppressive rule of the Musalmans. The paper advises the Government to form a committee of the leading men of the country in consultation with the National Congress, in order to inquire into the present needs of the subject people; and having removed the cause of present discontent among them and taken measures to stamp out the pestilential diseases, it may then rule the country for ever without any fear or apprehension.

MARWARI BANDHU, June 26th, 1907.

The general condition of India during the British and the Muhammadan rule contrasted.

50. The *Bihar Bandhu* [Bankipur] of the 27th June regrets to notice the indifference of the Biharis in the matter of *swadeshi* and *bideshi*, when the people of the other parts of the country have been so fully awake to its importance. Not to speak of the average people, even educated Biharis have been quite indifferent in the matter.

BIHAR BANDHU, June 27th, 1907.

The *swadeshi* and the Biharis.

NAVASAKTI, June 27th, 1907.

51. The *Navasakti* [Calcutta] of the 27th June says:—

"Morley's apologia."

In going to defend himself Mr. Morley quotes, or rather misinterprets, John Stuart Mill. Mill, however, had said that government of one people by another was meaningless. What a misfortune that Mill should be quoted in support of the Government of India by England! But Mill had taken service in the India Office, and it is well known how service exercises a demoralising influence. In his autobiography we find nothing indicative of sturdy independence in him. Herbert Spencer advised the Japanese to keep the foreigner at a safe distance, to permit no other intercourse except that necessitated by the exportation and importation of physical and mental products; otherwise, what had happened to India would happen to them. It is to his service in the India Office that this difference in view between Mill and Spencer is due. Without entering into the question whether England's dominion in India is good or bad, it is sufficient to recall to mind what Japan has done within the space of 50 years. But what has India got to show after 150 years of British rule? The truth is when one has the impudence to make the assumption that the domination of a powerful and greedy nation like the English over the helpless Indians is for the good of the latter, it is no wonder that the despotic Government in India should be supported with all the pomp and grandeur of language that one can command.

SANDHYA, June 27th, 1907.

52. The *Sandhya* [Calcutta] of the 27th June publishes an Honours' list in joke, the spirit of which may be judged from the fact that the new K. C. S. I.'s are Nawab Salimulla, Messrs. D. B. Allen, Clayton, P. C. Lyon, and R. W. Carlyle, the new K. C. I. E.'s include Dr. Rash Behary Ghose, Khan Bahadur Nawab Ali Chowdhury, Messrs. Ryland, Emerson, Dunlop, and Cumming, and so on.

The *Sandhya's* Honours' List.

MIHIR-O-SUDHAKAR, June 28th, 1907.

53. The *Mihir-o-Sudhakar* [Calcutta] of the 28th June points to a passage in an article headed *Chikitsa Sanmilani* (Medical Association) in the *Nihar* of the 28th *Jaistha* last, in which it is said that the medical men who have joined this Association have resolved not to lend their professional services to "traitors to the country" as indicating an intention on the part of these medical men not to treat Musalmans, because the Musalmans have not joined the boycott, and draws the moral that it is the Hindus therefore who are setting up class against class.

A paragraph in the *Nihar*.

MIHIR-O-SUDHAKAR.

54. In noticing the statement lately made by the *Statesman* that Government has warned the *Mihir-o-Sudhakar* for the language it uses tending to stir up Musalmans against Hindus, the same paper, after stating that it never received any such warning and never published any seditious writing or stirred up Musalmans against the Hindus, proceeds to urge that it is the Hindu papers, which by abusing the Nawab Salimulla and Khan Bahadur Nawab Ali Chowdhury, have been guilty of setting race against race, and which therefore deserve warning and punishment at the hands of Government.

Government and the *Mihir-o-Sudhakar*.

SOLTAN June 28th, 1907.

55. The most serious question, writes the *Soltan* [Calcutta] of the 28th June affecting the future of the Musalman community is:—If British rule comes to an end in India, to which community will the government of the country pass? If the Hindus try to get it into their own hands and rule the country according to their own ideas, the Musalmans, not only of India but also of the Western frontier and Afghanistan, will take up arms against them and reduce them to slavery again. In fact, the future government of India should be based on a system of representation in which the interests of all the communities inhabiting the country will be safe.

"The future of India and our (the Musalman's) duty."

Again, in India the Hindus are vastly superior to the Musalmans in everything, numerical strength, education, intellect and wealth. It will therefore be fruitless for the Musalmans to try to check the advance of the Hindus. In fact, such attempts will prove greatly prejudical to the interests of the Musalmans themselves, who, so long as the English will remain in India, will be barred from getting help from the Musalmans of other countries. And the English Government also will be unable to save them, as is proved by the recent incidents at Comilla, Jamalpur and other places.

When it is almost certain that in at most fifty years more a change must take place in the government of the country, it is of vital importance for the Musalmans to decide what course they will follow in the ensuing struggle. Between the English Government on the one side and the Hindus on the other the position of the Musalmans is one of great difficulty and danger, for it is not their interest to incur the enmity of either the Government or the Hindus. Our opinion is that we should quarrel with neither of the two parties. We should support the Hindus in whatever is calculated to promote our national interest, as, for instance, the *swadeshi* movement. In this we should not care for the displeasure of the English. The world is selfish, and the world is for the self. We form a nation by ourselves, and we want to keep our nationality distinct and separate. We shall do only what is good for our nation, regardless as to the party that calls us to work. If we have to choose between two evils, we must choose the lesser one. If we have to choose between two good things, we must choose the greater good.

In short, our position is critical and our prospects gloomy. If we want to live, we must make strenuous efforts to improve ourselves, and thus not only strengthen our position, but gain the respect of both the Hindus and the English. First of all, we must proclaim a *jehad* against the *mullas* and the conservative section of our community.

In conclusion we shall sum up our remarks under the following heads:—

(1) The present form of government of India is sure to change. *Swaraj* must at one time or other be established in India. There is no certainty as to the time it will will take to come about. It does not seem, however, that it will take more than fifty years.

(2) The Musalmans must prepare themselves for self-protection. They will have to acquire such strength and fitness as will enable them to protect themselves, their national interests and their high place in society against the attack of the English or of the Hindus. No hope or reliance should be placed in or on either the English or the Hindus.

(3) The Musalmans will lend their support to whatever will promote their national interest.

(4 In the matter of establishment of *swaraj*, the Musalmans will neither oppose the Hindus nor incur the displeasure of the English by taking the help of the Hindus before gathering their own strength.

(5) The following are the means by which Musalmans can protect themselves and acquire influence:—(*a*) General education, high education, artistic and industrial education; (*b*) pursuit of commerce and trade, joint-stock business; (*c*) establishment of national banks for self-support; (*d*) opening of national funds for high education and artistic and industrial education; (*e*) physical exercise, *lathi*-playing, etc., for maintaining physical strength and health.

(6) There should be no quarrelling with Hindus and no placing of obstructions in the path they would follow. In matters having no concern with our national interests, we shall not take the help of the Hindus. If the English or the Hindus willingly strike at our national interest, we shall protest and adopt all means for self-protection. In fact, we must be fully prepared for the future and wait.

DAILY HITAVADI, June 28th, 1907.

The boycott and the partition.

56. The *Daily Hitavadi* [Calcutta] of the 28th June writes that if the Bengalis can stick to rigid boycott of British goods, more injury will be inflicted on England than by, say, an Afghan war, and instead of a few hundreds of Gurkhas, Sikhs, etc., losing their lives, as in the latter event, it will be English workmen who will have to starve. A successor of Mr. Morley's will then be found eager to undo the partition.

SANDHYA, June 29th, 1907.

"The very gait of those whom we dislike is awkward."

57. The *Sandhya* [Calcutta] of the 29th June writes as follows:—

Do you know why in the Punjab and in Eastern Bengal the *feringhi* authorities are committing oppression on black men? They believe that black men do not entertain their former respect for white *feringhis* The black man gives the *feringhi* blow for blow, here lies the rub. In Lahore Mr. Philip, *bara daroga* of police, was taking to jail Jasobant Ray and some other persons connected with the *Punjabi* newspaper—people formed a crowd,

the *feringhi* used his cane—the black men threw brickbats. Immediately arrests were made and criminal cases followed. And the *feringhi* newspaper-wallas raised the cry, sedition, sedition, catch black men, beat black men. It is in this manner that sedition appeared in Rawalpindi, Mymensingh, Comilla, Barisal Serajganj and Rangpur. Lord Salisbury, Prime Minister, once said that first the *feringhi's padre* enters a country, then comes the tradesman, and last of all arrives the armed soldier. Just in the same manner the *feringhi* newspaper-walla noisily abuses the black man, raises a hue and cry saying that there is sedition and that the Empire is going to be lost; black men speak in reply and raise their tone; and finally ensue arrests, banishment, law-suits and farces of judicial trial.

The *feringhi* will treat us like cats and dogs and abuse and spurn at us, and we shall, with joined hands, place our hope of redress in the *dharmavatars* (incarnations of justice). This is what the *feringhi* wants, and if we can do this we shall be "loyal." The *feringhi* will remain quiet if the thirty crores of men and women of India behave with him in the same manner in which servants, *khansamas*, etc., behave with their masters.

Feringhi Newman, the reporter of the *Englishman* newspaper, wrote quite a number of letters constituting a veritable mixture of truth and falsehood, and all his falsehoods have been exposed. But shameless as he is, he has again taken up his pen, and is writing unmitigated falsehoeds in connexion with Barisal, where, he says, a Babu, meaning thereby Babu Aswini Kumar Datta, has made himself *Raja*, where students spit, stand with legs apart and arms akimbo, and make faces at the sight of *feringhis*. It has, moreover, been said that volunteers have been secretly scattered among all the villages in the Backergunge district. But we ask the *feringhi* writer, do you love the Bengalis? You cannot bear the sight of Bengalis in carriages; you abuse them in season and out of season. Why should they love you? We shall pay you back, with interest, the conduct and language with which you will treat us. *Feringhi* "Max" of *Capital* has called many people seditious rascals. We say that if the old rascal of Clive Street had any teeth left, we would have knocked them out. You would catch us in the net of sedition and send us to jail, very well. But remember that if you call us rascals, abuse us in other ways and speak falsehoods against us, we shall hurl Billings gate against you. In fact, you *feringhis* have taken a general dislike for educated Babus, the very gait of the latter is akward in your eyes. But those who are Anglicised amongst us, love you, even adore you, in a way. They imitate you, dress like *feringhis* and love *feringhi-ism*. To call such followers boors and rascals! You have alienated their love for you by your boorish and wicked conduct towards them. For you they have abandoned their own caste and creed, and what can you expect them to do, but to spit on your face. Our object is to proclaim truth. We boldly write what we say and discuss in our *baitakkhana* (parlour). You *feringhis* may for the present beat us to silence, but remember that there shall never be any love lost between you and us. We shall never cross your threshhold, nor make you our ideal. We detest you and shun you.

BHARAT MITRA, June 29th, 1907.

The Ladies' Club at Tehran.

58. The *Bharat Mitra* [Calcutta] of the 29th June reports that at the last meeting of the Ladies' Club at Tehran, the leading members of the Association advised the ladies present to boycott foreign articles and to be patronizing to those of local manufacture.

BANGAVASI, June 29th, 1907.

The proposed Plassey monument.

59. The *Bangavasi* [Calcutta] of the 29th June has the following :—

The world knows by what knavery the English were victorious on the field of Plassey. Many a civilised community still startles at the remembrance of that victory. The triumphant villainy of Plassey will ever remain fresh in men's memory. But, perhaps, the English think that the natives have now forgotten everything, and hence an attempt is being made to erect a monument on the field of Plassey. The stone on which will be carved details of the victory is going to be indented from England. Lest the genuine tale of villainy should appear in bold relief on Indian stone, the English are going to have their *swadeshi* stone, so that their *swadeshi* glory may shine there in all its brightness. May we ask, will the promoters of the scheme have the courage to record on the monument the forgery perpetrated by Clive and the treachery of Mirjafar?

We ask the question because such courage is seldom to be met with in English history.

Lord Curzon raised a monument commemorating the Black Hole incident. But Babu Biharilal Sarkar of the *Bangavasi* office has shewn that the Black Hole tragedy never occurred. The well-known historian Babu Akshay Kumar Maitra of Rajshahi has proved the same thing. Even Lord Curzon himself never attempted to refute the arguments of these writers. As a matter of fact, nobody in this country believes in the truth of the Black Hole narrative. The popular belief is that to save themselves from the odium of dethroning an innocent Nawab, the English invented the story of the Black Hole and Lord Curzon raised the monument.

A proposal to erect a memorial pillar on the battlefield at Plassey.

60. Referring to the proposal of erecting a memorial on the plain marking the site of the battlefield of Plassey which would, in all probability, bear inscriptions relating to the English victory at that place, the *Hindi Bangavasi* [Calcutta] of the 1st July asks whether the English would dare inscribe thereon the forgery committed by Lord Clive and the fact of Mir Jaffar having betrayed Sirajuddulah. At all events, the inscriptions on the pillar, if it is erected, will enable the Indian readers thereof to understand the nature of the Europeans, when they would turn to history to know the authentic account of the event and compare it with the text of the inscriptions.

HINDI BANGAVASI, July 1st, 1907.

The Clive Memorial.

61. The *Sandhya* [Calcutta] of the 29th June publishes an article in which the writer says that to perpetuate the memory of Clive by a statue will be a disgrace to the British name. A suicide, disowned by his countrymen, a bad character from his early boyhood, accustomed to all sorts of vicious practices, such was Clive, the man who laid the foundation of the British Empire in India. The Parliamentary Committee of Enquiry recommended that he should be handed over to a court of justice as a criminal. The erection of a Clive statue would revive the old unsavoury discussion, which has already commenced to the discredit of England's 'heaven-born' general.

SANDHYA, June 29th, 1907.

A Clive Memorial.

62. The *Daily Hitavadi* [Calcutta] of the 30th June writes that history does not show that amongst the European nations the English were ever pre-eminent for their moral superiority. Their conduct towards Napoleon after he had voluntarily surrendered to them after Waterloo shows clearly what their moral degeneration at the time was. And before this incident, when Clive was elevated to the peerage, the moral sense of that assembly was so lamentable that none was found in it sufficiently courageous to protest against the admission of a forger into their ranks. The fact that a kingdom had been acquired was held to condone the means by which it had been acquired. The fact that since the days of Clive many Governors-General have ruled India and have had statues raised to them, while no proposal was ever made to erect a similar memorial to him, is easily explained. So long as the last particle of moral sense was left to the English, such a proposal could not be so much as mentioned. To talk of a memorial to a man the mention of whose name makes one hang down one's head in shame! The sooner his name is forgotten by the public, the better.

DAILY HITAVADI, June 30th, 1907.

And it is now, that with the growing decay of the moral sense of the English, proposals are being made for a memorial where the mere thought of such a proposal a hundred years ago brought a blush to the cheeks of the Englishman.

What will be the epithet which will be put before the name Clive on the pedestal of the statue? Forger, swindler, suicide, bribe-taker, or offerer of bribes? It is not wrong to try to raise a memorial to Clive for a people amongst whom a crooked statesman like Mr. Morley is known as "Honest."

Has Lord Curzon, fond of prestige as he is, reflected how this single suggested act of his will level to the dust the prestige so dear to the Englishman?

YUGANTAR, June 30th, 1907.

Independence as an indispensable condition of national existence.

63. The *Yugantar* [Calcutta] of the 30th June writes that there are people who admit the importance of achieving liberty, but who are deterred by the thought of their own weakness as compared with the might and power of the ruling race and who, therefore, would prefer leaving thoughts of independence alone, and trying to ease their condition as far as possible by improving the country's arts and industries. These people refuse to understand that a subject people cannot for long exist on earth. They will not listen, though history loudly proclaims that there is no middle course between national death on the one hand and complete independence on the other. They who have not known their country and what it is, they who are sceptical of the might of India in spite of seeing in the country the advent of new *Khatriya* races in each *juga*, will remain sceptics till the end. These men will not be convinced by reason. The new life will begin for them only when and not before they hear the roars of the sons on the Mother's field of battle rending the skies.

YUGANTAR.

Mr. Gokhale's petition for Lala Lajpat Rai's release.

64. The same paper writes:—

Mr. Gokhale is arranging to send up a monster petition for the liberation of Lala Lajpat Rai from exile. Having collected thousands upon thousands of signatures to it, he will present the petition in person to the Governor-General. Petitioning has annulled the partition of Bengal, and now petitioning will remove all Lajpat Rai's woes.

What is the value of the signatures of the people of a country to whose cries, even a hundred times repeated, nobody attends? Signatures have significance only in a country in which the system of government is based on the choice of the governed; but where between the rulers and the ruled, the only relation is one of sucking up (bleeding), who will attend to the wishes of the governed? In other countries, when the governed make a petition to their governors, the latter understand that if they go against the wishes of the former, the very same hands which took up the pen to put signatures to the petition, will take up weapons and strike at the root of the strength of the State. The larger the number of people who sign a petition the more the grounds of apprehension to the rulers. But there is no such anxiety here. The governors are at will smiting everybody's head with their uplifted thunderbolt. For the governed it remains only to weep, or at most to send up a monster petition numerously signed. We only say, "O, Maharaja, be not so cruel to us. Do not make our miserable lives so intolerable;" but our moral text-book writes nothing as to what, if nobody attends to our piteous wails, we are to set about doing, after wiping away our tears. And so long as that new moralist is not born, our petitions will go without avail.

HINDI BANGAVASI. July 1st, 1907.

Export system and jute cultivation ruinous to India.

65. Quoting the following passage from the *Englishman*, "There have been occasional references in the press to the depletion of stocks of food-grains owing to heavy exports from certain districts, and that such exports bear hardly upon the poor, who have to pay higher prices for common food-grains" the *Hindi Bangavasi* [Calcutta] of the 1st July remarks:—

Comment on it is superfluous. Unrestricted exports and the cultivation of jute are ruining the country. The Government administration report for the last year leaves no doubt on the pont. Is it, asks the paper, necessary to say whether the merchants engaged in the work are European or Indian? The Corn Protection Society is collecting statistics about these reports, and will publish them in due course.

BURDWAN SANJIVANI. July 2nd, 1907.

The chances of the outbreak of a rebellion in India.

66. The *Burdwan Sanjivani* [Burdwan] of the 2nd July cannot understand how Government can be afraid of any outbreak of rebellion in India, considering how diverse the interests and feelings of the different communities in India are; how even the *swadeshi* movement has been accepted in Bengal only by a section of the population; how Musalmans and Hindus all over the country are not very well disposed towards each other, and how *swadeshi* and political agitation are more evident in people's speech than in their lives.

67. The *Navasakti* [Calcutta] of the 2nd July asks the promoters of the *swadeshi* agitation to lay to heart the following observations :— NAVASAKTI, July 2nd, 1907.

Instruction to *swadeshi* agitators.

(1) The thirty-crore inhabitants of India are a subject peeple.
(2) Prosperity can never come to a subject nation.
(3) British ascendency is founded on our weakness and inferiority. If we become men that ascendency will not last.
(4) When we made political agitation, the English advised us to improve arts and industries.
(5) Now that we have turned our minds to improving arts and iudustries, the English are obstructing us, and asking us to try and improve our agriculture.
(6) By taking up arts and industries, we are getting political privileges. The English are now telling us to reform our society.
(7) If attempts are made to reform our society, a great dispute will ensue between orthodox Hindus and the supporters of new ideas. This is what the English really want.
(8) But if in reality, we try to establish a national unity by breaking down the caste barriers of this country, and if instead of increasing disunion, it makes union possible, the English will raise their arms against the unionists to protect the Hindu religion, just as they have raised their arms to save the shop keepers from the oppressions of the *swadeshi*.
(9) The English can never desire that we should gather strength, whether in religion or in society, or in arts and industries, because if we become great in any way, whether in religion or in society or in wealth, the domination of the English will not endure.

68. It naturally causes revulsion in one's mind, writes the same paper, to hear the vauntings of shameless men. If Clive's deceit, and Mir Jaffer's treachery be swords, then surely the English won India by the sword. Curiously enough the English are said to be celebrating the anniversary of the Plassey affair. How difficult it is to check those who are shameless! NAVASAKTI.

The character of British rule in India.

It will not be unfair now to look over our accounts with the English.

Phœnicia and other ancient commercial countries had democratic governments. The government of Rome used to be guided by a Senate. England has imitated Rome, and has founded a constitution based on the Magna Charta. The government of France is a republic, and so are the governments of many States in America. Which of these Western forms of government have the English established in India? In ancient India, under Hindu sovereigns, the people exercised great control over their government. Learned, wise and religious Brahmins were their representatives upon the council of the sovereign, and it was on the favour of these Brahman councillors that the stability of the king's throne depended. The king's primary duty was to practise renunciation and please his subjects. As for the Musalman rulers, some of them were good and some were bad. There were changes. Moreover, whenever Musalman rule became oppressive, the popular power asserted itself. The rise of the Sikhs and of the Mahrattas proves this. But, O English, your whole nation has been sitting on our shoulders like a powerful despotic king. There is neither any control over, nor any change in, this state of things. The country is ridden by injustice and partiality. We are not a people like the African cannibals. We are an ancient civilised nation. We had our own education and training. The education which you are giving us is doing us more harm than good, because its object is to make servants, that is, slaves of us all. Formerly, service used to be looked down upon in this country. But now the whole country runs after it, and the independent village life of old days is almost a thing of the past. Just fancy how the people have lost their manliness.

Your railway and telegraph, your steam-launch and ship, in short, your civilisation, has not only bewitched us, but produced most pernicious effects. Rice, which formerly sold at nine maunds for a rupee, now sells at five seers per rupee. One-half of the country's population is starved, and the other

half is ill-fed. Famine and pestilence are the permanent companions of the people. Your articles fill the markets of the country. You are king, artisan and tradesman of this country all in one. We are simply dogs wandering in the places where you throw off the refuse of your house. "Bark" we must not, for then your stick is sure to fall on our heads. This is your terrible gift. If you so desire, we are ready to return it with full interest. We have, however, given you jewels in abundance in return for glass; fed your nation for one hundred and fifty years. Are you prepared to return this gift? Will you be able to pay off in this life the debt you owe to India?

NAVASAKTI. July 3rd, 1907.

"Dogs and domesticated dogs."

69. The *Navasakti* [Calcutta] of the 3rd July writes:—

They who in this day of trouble to their native land, should, in order to gain their selfish ends try, by showing attachment to the English, to achieve their purposes or to add to their distinction—these shameless villains will be looked on by their fellow-countrymen as dogs, and the liking with which the English will regard them will imply such a feeling of contempt that whenever these enemies of their country will go to an Englishman's house to *salaam*, or to lick his feet, he will think, "Here's coming my domesticated dog." A patriotic people like the English can never help despising an enemy of his country, but when the necessity arises, such a person has to be domesticated just as dogs are domesticated, and sometimes also the hand has to be drawn caressingly on his back. But these men are to their fellow-countrymen dogs whose very touch is pollution and to the English domesticated dogs. Glorified indeed is their life!

URIYA PAPERS.

UTKALDIPIKA, June 22nd, 1907.

A proposed road joining Kisorenagar with the Somepur lock in the Cuttack district.

70. The *Utkaldipika* [Cuttack] of the 2nd June states that there are fifty villages situated on a tract of land between the Mahandi and Paika, of which Kisorenagar is the most important one. The residents of those villages experience considerable difficulty for want of a good road. A fair weather District Board road joining Kisorenagar with the Somepur lock would remove this difficulty, and a masonry bridge of medium size in the midway is required for the free flow of water along the low rice plains between the two rivers.

UTKALDIPIKA.

The revision settlement in Orissa.

71. Referring to the reply of Government in connexion with the revision settlement in Orissa, the same paper states that it is the desire of Government to make such settlements as often as necessary till the expiry of the period of the current settlement. This means that the landlords and tenants will be troubled continually and that they will know no rest.

Act III of 1895 lays down a simple procedure. Only holdings that are transferred are liable to be noted during their registration. This necessitates some work in connexion with the alterations due to the same. The maintenance of records now going on in Orissa is, however, a very big affair, for maps and *khatians* are being changed. The landlords and tenants will have to purchase these maps and *khatians* again and again. They will have to pay something to *amins*, as also to undergo some other expenses incidental to such proceedings. There will also be disputes between landlords and tenants, which are not at all desirable.

The proposition of Government that the unculturable and waste lands in any *tauzi* do not belong to its proprietor cannot be accepted as correct. The local custom is that such portions of these lands as are cultivated by the proprietor himself or are let by him in *bhag* to his tenants are his *nij-jot* or private lands. A careful study of the attestation rules of the last settlement will make this clear.

The Bengal Tenancy Act, as it now exists, was not meant for Orissa and that the tenures of Bengal for which the Act was intended are quite distinct from those of Orissa. The Bengal Tenancy Act should not have been extended to Orissa without mature consideration.

It is stated in paragraph 458 of Mr. Maddox's Settlement Report that land cultivated by the zamindars themselves or let by them in *bhag* to their tenants are their *nij-jot* or private lands and that this is sanctioned by local custom.

The proclamation issued by Government on the 15th of September 1804, as published in Regulation XII of 1805, acknowledges the zamindars as the proprietors of the lands. How, then, are they not the proprietors of the waste or unculturable lands therein? The local custom does not create any occupency right in *nij-chas* or *bhag* lands. Government is unwilling to accept the force of this argument and has taken shelter under section 183 of the Tenancy Act. This section has not been extended to Orissa and when Government extended Chapter XI of the Tenancy Act to that Province it did not reserve any of the sections. According to that Act, those lands that are recognised by local custom as the *nij* lands of the zamindar are his private lands and those lands that were let to tenants as the *nij* lands of the zamindar before 2nd March 1883 are also his private lands. Government is not, however, willing to abide by the above laws, regulations, rules and procedures.

It is rumoured that the Government is unwilling to keep the prestige of the zamindar class. The policy of Government was hitherto to protect their interests and establish them in their rights and titles in full. It may not be the desire of Government to ruin them, but the effect of the procedure adopted in the revision settlement will be to extinguish them altogether. It is hoped that the Government will carefully consider all these points.

According to the proclamation of 1804, the zamindars of Orissa were entitled to a permanent settlement from the year 1222, but, as ill fate would have it, they are not allowed to live comfortably and quietly even for a period of thirty years. That proceeding is vicious, which goes before the Act, which is yet to be enacted to sanction it, and when such a proceeding has once started, it will be difficult to arrest its illegal force. The writer concludes his article by making an appeal to Government to be kind towards the loyal Uriyas.

72. The *Garjatbasini* [Talcher] of the 22nd June states that Rai Madhusudhan Rao Bahadur, the Head Master of the Cuttack Training School, Orissa, who is now officiating as an Inspector of Schools in that province, should be made permanent in that appointment. He officiated several times as Inspector of Schools in that province and discharged his duties satisfactorily. GARJATBASINI, June 22nd, 1907.

Rai Madhusudan Rao Bahadur, officiating Inspector of Schools, Orissa.

73. The *Uriya and Navasamvad* [Balasore] of the 19th June refers to the new rules of recuitment for the Provincial and Subordinate Executive Services, and observes that the reservation of eight appointments exclusively in the hands of the Lieutenant-Governor will be a bar to the admission of many educated young men of the middle class, having no influential guardians at their back to support them. URIYA AND NAVASAMVAD, June 19th, 1907.

The new rules of recruitment for the Provincial and Subordinate Executive Services.

74. The *Utkaldipika* [Cuttack] of the 22nd June states that the new Nawab of Radhanpur in Gujrat has distinguished himself by granting free primary education to his subjects and by prohibiting the slaughter of kine in his territory. He is entitled to the gratitude of all India for these benevolent measures. UTKALDIPIKA, June 22nd, 1907.

Liberality of the Nawab of Radhanpur.

75. The *Garjatbasini* [Talcher] of the 22nd June states that a few days ago a woodman fell into the jaws of the notorious man-eating tiger that infests the Nayapatna Road. The writer regrets that the man-eater has not yet been bagged. GARJATBASINI, June 22nd, 1907.

The terrible man-eater in Athgarh.

76. The *Utkaldipika* [Cuttack] of the 22nd June states that stormy weather accompanied by drizzling rain prevailed in the Cuttack town and that the severity of the hot weather has abated. UTKALDIPIKA, June 22nd, 1907.

The weather in Cuttack.

77. The same paper states that agricultural operations are in progress in killa Madhupur in district Cuttack and there were rain and storm for two days in that killa. UTKALDIPIKA.

The weather in Madhupur.

UTKALDIPIKA.

78. The Puri correspondent of the same paper states that it rains almost every day in that district, that the weather is cool, and that the agricultural operations are in full swing.

The weather in Puri.

GARJATBASINI, June 22nd, 1907.

79. The *Garjatbasini* [Talcher] of the 22nd June states that it rains regularly in that town and that the agriculturists are in good temper.

The weather in Athgarh.

UTKALDIPIKA, June 22nd, 1907.

80. In comparing the results of University examinations as shown by the educational institutions in Orissa, the *Utkaldipika* [Cuttack] of the 22nd June states that among the Government higher English schools, the Puri Zilla School has shown the best results. Among the aided schools, the Peary Mohan Academy takes the highest place of the Garjat schools. The Baripada High English School is best spoken of.

Comparative results of the University examinations, as shown by the educational institutions in Orissa.

The results of the F. A. Examination as shown by the Ravenshaw College do not compare favourably with those shown by it last year, but the results of the B. A. Examination as shown by the College are no doubt very satisfactory.

URIYA AND NAVASAMVAD, June 19th, 1907.

81. The *Uriya and Navasamvad* [Balasore] of the 19th June recommends the claims of the educated members of the domiciled Bengali community in Orissa for service in the Tributary and Feudatory States of Orissa, and hopes that the Political Agent for those States will consider those claims when occasion arises.

The claims of the domiciled Bengali community in Orissa.

NARAYAN CHANDRA BHATTACHARYYA,
Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,
The 6th July, 1907.

B. S. Press—6-7-1907—3014—94—C. W

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REPORT (PART II)

ON

NATIVE-OWNED ENGLISH NEWSPAPERS IN BENGAL

FOR THE

Week ending Saturday, 6th July 1907.

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II.—Home Administration.

(*a*)—*Police.*

The conduct of the police at Barisal.

822. Commenting upon the account of the treatment recently accorded to several small boys by the police and the Gurkhas at Barisal, the *Amrita Bazar Patrika* charges the local authorities with displaying tiger qualities and showing that they have lost even all sense of decency. The journal advises the people to avoid all collision with the irresistible authorities. It is work that is wanted, and this work can be done silently. The Indian public men should rigidly adopt the policy of silence.

Amrita Bazar Patrika, 15th June 1907.

An appeal to the East Bengal authorities.

823. The *Musalman* invites the attention of the Government of Eastern Bengal and Assam and the Commissioner of the Dacca Division to the case in which two Muhammadans—a blind man and his guide—were brutally murered during the disturbances at Dewanganj. Passing the local bazar after the place had been looted, the guide found certain articles still lying scattered over the ground and picked up some of them. The infuriated Hindus, taking him and his companion to be two of the rowdies, fell upon them and mutilated them. The local police appear to be doing nothing in the case, and the journal trusts that a sifting enquiry will be instituted and the real offenders, whether Hindus or Muhammadans, be brought to justice.

Mussalman, 28th June 1907.

A cold-blooded murder.

824. The same journal draws the attention of the Magistrate of the 24-Parganas to the cold-blooded murder of the wife of one Nritya Lal Auddy committed at Joychandi-tola, in Joynagar. The police sent up the body for *post-mortem* examination and have done nothing further in connection with the case. The murder is believed to be the work of some local ruffians who made immoral overtures to a young widowed daughter of the deceased, and went so far as to seek the mother's help. The proposal was of course highly resented by both mother and daughter, and the ruffans were disappointed. It is hoped that a judicial enquiry will at once be instituted and the culprits hauled up before the proper Court.

Mussalman, 28th June 1907.

(*b*)—*Working of the Courts.*

Veiled censure.

825. The judgment of Justices Mitter and Caspersz in the case in which Girindra Nath was sentenced to one month's hard labour by a Deputy Magistrate of Tippera for having pushed the notorious Sub-Inspector, Fazlur Rahman, contains, in the opinion of the *Bengalee*, veiled censure against the trying Magistrate for awarding a conviction which was bad in law and could not be upheld, and against Justices Stephen and Coxe for refusing to grant bail, although the charge was a trivial one. As long as the Criminal Bench is adorned by its present occupants, the reputation of the highest tribunal in the land, which had been somewhat tarnished of late, is in safe keeping.

Bengalee, 20th June 1907.

Appeal against acquittal.

826. One of the most obnoxious sections of the Criminal Procedure Code, says the *Behar Herald*, is that which arms Government with the right of appeal against a judgment of acquittal. It is a barbarous provision of the law, unknown to the criminal jurisprudence of all civilised countries and utterly unworthy of any civilised Government. Acquittal is a positive finding and necessarily follows the disproof of guilt. It is shocking therefore to find a man subjected to the harassment of a second trial after he is pronounced innocent by a Court of justice. The palpable anomaly in legislation may be tolerated in exceptional cases only in so far as it exercises a healthy check on magisterial vagaries resulting in grave miscarriages of justice. But when it is freely and frequently resorted to as ordinary law by Local Governments, it loses its only justification and degenerates, as recently testified by a Calcutta High Court Judge, into an instrument of menace to public safety.

Behar Herald, 22nd June 1907.

The Rawalpindi trials.

827. The Rawalpindi trials, says the *Indian Empire*, present spectacles previously unheard of in any British Court of justice. The startling disclosures that most of the witnesses were manipulated by the police and compelled by threats to depose

Indian Empire, 25th June 1907.

falsely, that the identification of the accused by the various witnesses was the work of the police who tutored them even before the Judge, and that the police were trying to entangle the defence pleaders in false cases, will not add to the prestige of the Executive Government nor increase the affection of the people for it. The accused have been refused bail, even when a long detention in the lock-up has told heavily on their health. Incredible though it may seem, it is also vouched for that respectable men who refused to give false evidence were made accused and are now produced in Court hand-cuffed, and the Judge takes no notice of it.

(g)—Railways and Communications, including Canals and Irrigation.

BENGALEE, 14th June 1907.

Howrah railway station.

828. A correspondent of the *Bengalee* complains of the inconvenience experienced by Bengal-Nagpur Railway inter-class passengers in being required to pass through the narrow third-class gateway in the old station at Howrah. If they cannot be allowed to use the main entrance, it is suggested that a more comfortable gate should be substituted. Another grievance is that the traveller, after being jostled and elbowed, finds that only one compartment is available for Indian gentlemen on the Bombay Mail. The absence of a waiting-room in the old station is also keenly felt, although the necessity for one in the new station has been provided for.

BENGALEE, 14th June 1907.

A railway grievance.

829. Another correspondent of the same journal draws the attention of the East Indian Railway authorities to the serious inconveniences and hardships of passengers travelling by No. A down train starting from Uttarpara at 8-56 hours owing to insufficient accommodation. This train is availed of by office-going people, and almost every day from 14 to 18 passengers are found to be seated and standing in each compartment. An additional carriage will remove all cause of complaint.

BENGALEE, 15th June 1907.

Third-class passengers at Howrah.

830. A correspondent writes to the *Bengalee* complaining of the leisurely and easy-going manner in which the lady booking-clerks attend to the issue of third-class tickets at Howrah. On Saturday, the 8th instant, the writer had occasion to be present at the window whence Bengal-Nagpur Railway week-end return tickets are issued, and noticed that the rush of passengers was so great that only the stronger ones who could push through the crowd were able to approach the window. This is said to be the case every Saturday and many are usually left behind. A watchman standing close to the window did a roaring business by procuring tickets for the weaker ones who appealed to him for help. Some who obtained tickets complained of receiving short change, but they only got a rebuke for attempting to ask for the proper amount. The authorities are urged to bestir themselves in the matter, and advised to arrange for the sale of tickets at more than one window on days when there is a rush of passengers.

(h)—General.

INDIAN MIRROR, 14th June 1907.

Settlement operations in Orissa.

831. The *Indian Mirror* deprecates the action of the Government in adding to the discontent which is making itself obtrusively felt, by inflicting the people of Orissa with the rigours of another settlement, although the last one took place only ten years ago and was validated for thirty years. There appears to be no necessity for a re-assessment, which will add to the troubles of the simple-minded Uriyas, and it would be the height of folly to loosen the springs of disaffection in a part of the Province where political agitation has been for the most part conspicuous by its absence. The Uriyas have just begun to assert themselves, and they should not be given a chance of making a grievance of this settlement nuisance, and thus import bitterness into their relations with the authorities.

AMRITA BAZAR PATRIKA, 14th June 1907.

How panic-mongers are arresting the country's progress.

832. The *Amrita Bazar Patrika* laments the fact that the local authorities, frightened by spectres of sedition and rebellion, are subjecting innocent people to monstrous wrongs and pitiless treatment. Lord Elgin testified to the

mischief caused by alarmists during the Sepoy Mutiny, and the present situation is a repetition of what might have occurred at that time but for the level-headedness of the then Viceroy. The Europeans in the Punjab were terror-stricken because of the apprehended second mutiny; and Lajpat Rai and two others were sacrificed without a trial, and scores of men at Rawalpindi, some holding the highest position in society, are rotting in *hajut*, while a few are perhaps dying a slow death. There was no sedition in the land, but panic-mongers are determined to sow it in the minds of the people and arrest the progress of the country.

The Coconada riots.

833. Commenting on the Coconada incident, the *Bengalee* enquires if Government has taken any notice of Dr. Kemp's unmanly and unprofessional conduct in leaving the boy he had so seriously assaulted bleeding and unconscious without rendering him any medical aid. "He has left Coconada. But has he left the service upon which he has brought discredit?" While disclaiming all sympathy with law-breakers, the journal blames the doctor for bringing about the whole mischief, and urges the boy's relatives to proceed against him, and if the Government will not move in the matter, haul him up before the Criminal Court with a view to condign punishment. The persons supposed to be guilty of rioting are under arrest, and as there is no evidence to show that the whole town took part in the disturbances or even sympathised with the mob, it is unreasonable and unwise to punish the innocent by quartering a punitive police force at Coconada. Such irrational measures spread discontent and lead to further repression, until the whole community becomes saturated with an abiding sense of discontent. The *Bengalee* disapproves of school-boys shouting *Bande Mataram* in the presence of those who dislike it and take it as an insult. Such a sacred name, an inspiring invocation, and a term of fraternal greeting should not be debased in this fashion, as it recalls the words, "Scatter not pearls before swine."

BENGALEE, 14th June 1907.

Ibid.

834. In recounting the circumstances connected with the disturbances at Coconada, the *Hindoo Patriot* describes it as a case of tit for tat. Dr. Kemp had no reason to fly into a passion simply on hearing the cry *Bande Mataram*, and if every European or Eurasian in this country takes it into his head that he would be strengthening the Government by himself punishing every boy for uttering such a cry, things would naturally come to a sorry pass. The whites should be less ready to take offence, and less apprehensive of outbreaks. "It is singular, however, that the Kemps everywhere should find a way to make themselves famous."

HINDOO PATRIOT, 15th June 1907.

Ibid.

835. The *Indian Mirror* marvels at the fact that persons rejoicing in the name of Kemp have a knack of making things disagreeably uneasy and disturbing the public peace. The mad capers cut by Superintendent Kemp of Barisal fame are now followed by the mock heroic exploits of Dr. Kemp in Coconada. The latter made a most ridiculous exhibition of violent temper, and followed it up with such inhuman conduct that the mob felt it very keenly and could not restrain themselves. A little tact and good sense might have prevented this outburst of popular indignation, and the doctor must be held responsible for all the mischief done.

INDIAN MIRROR, 16th June 1907.

Ibid.

836. The action of the authorities in connection with the Coconada riots is considered by *New India* to be "of a piece with the policy of repression inaugurated all over India, to meet the situation created by the new movement." The riots have apparently no political significance, but in reality the very fact that an Indian mob could get so excited over an unprovoked assault committed on one of their colour by a white man and a high Government official, has a supremely political significance. "It shows the birth of a spirit of self-assertion in the people, which is always inimical to every form of despotism. England's administration and exploitation of India have hitherto been so easy and smooth mainly because of the absence of this spirit of resistance to oppression and outrage among the people. The moment people refuse to submit to these oppressions the prestige of the white colour will commence to decline and the white man, official or non-official, will be forced to respect the person and the

NEW INDIA, 20th June 1907.

rights of the children of the soil more scrupulously than they had hitherto done. And this means effectually, though indirectly, a decline in the prestige of the Government itself. This is the political significance of the Coconada riots. And the relentlessness of the official persecution is due to such an appreciation of the significance of that incident." The news that a punitive police is to be posted there shows how anxious the Government is to put down the growing spirit of self-assertion in the people. "Cocoonada should offer organised resistance to this order and refuse to pay the unjust impost. The time has come when passive resistance must assume this definite form in these cases."

BANDE MATARAM, 15th June 1907.

Colleagues—not intruders.

837. *Bande Mataram* deplores the want of self-respect displayed by the Indian representatives in Council in going to places where they are not wanted. Nothing can hide their real position in the Councils, where they are treated as intruders and not as colleagues. "We are treated as intruders in our own country, as the *Statesman* unwillingly suggests, and so shall we be till we are in a position to secure our rights."

BENGALEE, 15th June 1907.

Freaks of an office-master.

838. A correspondent who gives his name and address, writes to the *Bengalee* complaining against the Chief Superintendent of the Accountant-General, Bengal's office for refusing to accept applications on the 11th June from men who had come down from distant places with the object of trying to secure apprenticeships for which it was advertised that applications would be received up to the 12th June. The Chief Superintendent should be held responsible for the loss suffered by these applicants. "Such is the sense of justice and sense of responsibility of Government officers nowadays."

BENGALEE, 15th June 1907.

The Barisal arrests.

839. The *Bengalee* writes in eulogistic terms of Maulvi Leakat Husain, and not having seen the pamphlet in question or a trustworthy translation, it refuses to believe the worthy patriot guilty of disseminating sedition. Barisal occupies a unique position in the estimation of the "anti-*swadeshi* Government of Eastern Bengal," and what in a Muhammadan pamphleteer outside Barisal would be regarded by the authorities and the anti-Hindu section of the Anglo-Indian Press as but a choleric word, would be voted rank sedition in a pro-*swadeshi* preacher, especially in Barisal. Misleading translations are also a source of illimitable possibilities and potentialities. Commenting on the artful manner in which the Maulvi was arrested, the journal is of opinion that such tactics only serve to bring the administration into public contempt.

BENGALEE, 19th June 1907.

The Fuller *régime* revived in the new Province.

840. The *Bengalee* regrets to notice that owing to Liberalism having pledged itself to Russian methods in India, the Fuller *régime* has been fully established in all its rigour in the new Province. Repression is the order of the day in Barisal, one of the great strongholds of *swadeshism*, where the Gurkhas have been let loose on the people, a sedition case has been started, and five or more have been forbidden to go out together in the streets. Russian despotism in the darkest days of repression never felt it necessary to stop the congregation of five or more persons in the public streets. "We believe the order to be illegal: it should be tested in a regular court of law." It is unworthy of the British administration, and if Mr. Morley assured the House of Commons, on the authority of Lord Minto, that affairs in the new Province had considerably improved since Sir Bamfylde Fuller's resignation, what justification is there for a revival of the Fuller *régime?* Coercion has proved to be a failure, and further recourse to it will exasperate the community, still further widen the gulf between the rulers and the ruled, and render co-operation between them impossible in the task of administration.

AMRITA BAZAR PATRIKA, 15th June 1907.

Sedition by officials.

841. The *Amrita Bazar Patrika* reminds responsible rulers of India that they have a two-fold duty to perform—one to the people and the other to their subordinates, the officials who are entrusted with the task of carrying on the administiation. While protecting the prestige of the officials when they are unjustly maligned by the representatives of the people, the Government should not forget to afford protection to the people when they are oppressed by officials. Another important fact to be noted is that the officials are also creating disaffection in

India, and although ample provision has deservedly been made to guard against the spread of sedition by the Indian political agitator, there is nothing to prevent the rulers themselves or their subordinates from doing it. The Age of Consent Bill admittedly caused a wave of disaffection, but it was the *Bangabasi* newspaper that was hauled up for sedition and not those who created the feeling in the land. Similarly, the Bombay Government created disaffection by the enforcement of its inhuman plague regulations in 1896, but the prime offender itself punished the editors of several vernacular newspapers for the offence. Others instances, such as the kine-killing riots, the disturbances in East Bengal, and the troubles in the Punjab, are all attributed to the conduct of officials. It is the journalist and political agitator who control the erring officials to some extent by their criticism, and if their mouths are sealed, the Government will practically be encouraging sedition by officials. "We do not think it possible for any newspaper to do any serious mischief, if the country is properly governed, but it is possible for an official to do so easily."

The humanity-staggering case of Rawalpindi.

842. The *Amrita Bazar Patrika* gives a plausible account of the Rawalpindi case and charges the local authorities with carrying on a farce instead of a judicial trial. His Excellency the Viceroy is appealed to, to stop the scandal which is bringing disgrace upon British rule and shocking the civilized world. Although the Muhammadans in East Bengal committed horrible outrages and looted extensively, they were not subjected to such inhuman tortures as respectable men accused in the Rawalpindi case are complaining of. The local authorities in Rawalpindi were in a position to prevent the gathering and subsequent disturbances, and their failure to do so shows that they either courted the trouble so as to lay the law-breakers and the popular leaders by their heels, or they were incompetent. In either case they are responsible for the riot, and innocent men are being sacrificed for their blunders. The ferocious and utterly inhuman character of the proceedings proves that vengence and not justice is the object of the prosecution. The Viceroy's attention is drawn to the following incidents, which will stagger humanity and fill every honest heart with righteous indignation. The condition of the five lawyers shows that the treatment accorded them in *hajut* is killing them by inches, and their loss of weight is indisputable evidence of this fact. The other arrested people, many of whom are respectable gentlemen, are being treated more as common felons than as under-trial prisoners. The scene which the Rawalpindi Court presented on the 4th June will convey some idea of the terrible sufferings of the arrested men. They were herded like pigs within the railings of the Court, and when asked if they wanted to put any question, one cried that they all preferred being hung or crucified so as to escape police *zulum*, another brought to notice the presence in Court of three constables in disguise who were helping prosecution witnesses to identify accused, and all appealed for protection against the police who were fabricating evidence.

AMRITA BAZAR PATRIKA, 17th June 1907.

The Rawalpindi sufferers.

843. Having decided upon coercion as the best means of crushing the growing national spirit in India, the bureaucracy, says *Bande Mataram*, has turned the machinery of judicial administration to its advantage. The true spirit of official-made British law is displayed in the attempt to penalize many natural activities in this conquered country, and instead of realising this, the Indians have been living in a fool's paradise and running for safety to the institutions and professions of the foreigner, obstinately blind to the manner in which they illustrate the genius for "ruling" subject races. Viewed in this light, the unprecedented and "humanity-staggering" police violence and license in the alleged Rawalpindi riot case is natural and expected. The *Patrika's* appeal to Lord Minto to come to the rescue of the sufferers, displays nervousness which does not help the latter and is "demoralising to our firmness and high spirit." If the martyrs by their heroic and manful conduct put courage into other hearts, then only will they not have suffered in vain. Publicists should therefore make it their duty to encourage them, and not detract from their patriotic work by any advocacy humiliating in form or abject in spirit. "To try to rouse pity in the rulers is as unprofitable as it is unworthy of our

BANDE MATARAM, 15th June 1907.

manhood and of our cause, and in these rough and still only superficially civilized descendants of the old sea-robbers it can only excite a deep contempt towards us and increase their arrogance." The people can best sympathize by substantially helping the victims or their relatives, and praying, not to the repressor, but to the Power that makes and breaks Kings and Viceroys, empires and dominations, for courage in the hour of trial.

BANDE MATARAM, 18th June 1907.

Look on this picture and then on that.

844. *Bande Mataram* considers that comments are superfluous in contrasting the action of the authorities in the case of the author of the notorious "Red Pamphlet" and that of Maulvi Leakat Husian. While the vilifier of the Hindus, who has attempted to outrage all that is considered sacred by the Hindus in Hindusthan and has put a premium on violence and lawlessness, has been let off on signing a personal recognizance bond for rupees one thousand, the Maulvi, who always preached union between the Hindus and Muhammadans, has had to furnish two sureties for Rs. 5,000 each and a personal security for Rs. 10,000.

BENGALEE, 18th June 1907.

What does it mean?

845. The *Bengalee* questions the meaning of the sudden transfer of Maulvi Faizuddin Husain, Deputy Magistrate, from Mymensingh, where he had been doing such excellent work in connection with the trial of the looting cases. His removal following so closely after that of Mr. Barneville, has given rise to much speculation. These two officers have in their judgments made it quite clear that the anti-Hindu risings in East Bengal had not the remotest connection with the alleged oppressions committed by Hindu boycotters and picketers. The journal makes it a point to praise Maulvi Faizuddin Husain for his judicial independence and outspokenness, especially as his services are not adequately appreciated by his official superiors.

BENGALEE, 18th June 1907.

The cry is still they come.

846. Reuter wired to England the myth to which Mr. Newman gave currency, viz., that it is the violent enforcement of the *swadeshi* boycott which is responsible for the disturbances in East Bengal, but if the agency at all seeks to mantain a character for fairness, the *Bengalee* contends that it should lay before the British public the other side of the story. The evidence of witnesses on oath and the judgments of trying Magistrates has exposed the utter falsity of this view, and such cases are following one upon the other. There is evidence that the low-class Muhammadans were incited by notices that the Nawab of Dacca and the Nawab Ali Chaudhuri had authorised them to oppress the Hindus. These allegations demand an enquiry, and the remissness of the Government to trace the real inciters to Muhammadan rowdyism is extraordinary. The journal enquires if it is due to the fear that the result of such an enquiry may disprove the official version of the genesis of these disturbances.

BENGALEE, 18th June 1907.

The Government of East Bengal.

847. The great justification, if not the only excuse for the partition, says the *Bengalee*, was its necessity in the interests of administrative efficiency. Mr. Morley, however, admits that the doctrine of administrative efficiency has been overdone, but being a worshipper of the fetish of "settled facts," he will not hear of the partition being undone. The journal reiterates its assertion and threatens to keep on doing so, that it declines to accept partition as a settled fact and acquiesce in an arrangement which stereotypes a national wrong and a deliberate affront offered to our people, and that the Bengalis are resolved to avail themselves of the constitutional means at their disposal to undo it; "and what is more, we are animated by the living faith that all that we have got to do is to carry on the agitation and it shall be undone." The measure has been attended with distinct loss of administrative efficiency, as from the commencement, coercion has been the predominating policy, and the Muhammadans still remain the favourite co-wife, although the lover, Sir Bampfylde Fuller, has gone. Both in the interests of the Hindus, as well as that of the Government, the journal protests against the executive repression of the former, while incitements to lawlessness offered by Muhammadans are treated with culpable negligence.

848. The *Bengalee* draws the attention of His Honour the Lieutenant-Governor to the very hard case of Munshi Sayyid Irshad Ali, who was record-keeper in the office of the District Magistrate at Birbhum. After 23 years' pensionable service, the Commissioner of Burdwan found the man to be elderly and inefficient and made him go on long leave preparatory to retirement. On the eve of the expiry of his leave, it was found that he being under fifty-five, there was a techical difficulty in the way of his retirement. He was accordingly allowed to join, but was transferred to another appointment and allowed to draw his original pay which was near the maximum of the pay of the new appointment, the minimum being about half of what he was drawing. The District Magistrate applied for the necessary Government sanction, but the Commissioner, strangely enough, has refused to confirm the recommendation. The arrangement materially affects the Munshi's pension, and it is hoped the Government will allow him to retire without being a loser.

A hard case.

BENGALEE, 19th June 1907.

849. *New India* complains that the real situation in the Punjab is not being divulged either by the Government or by their kept newspapers. As a result, all sorts of wild rumours seem to be flying about the bazars, the plausibility of which is to some extent supported by the news published in an Anglo-Indian newspaper, that Bengalis employed in Government offices in the Punjab are said to be sent away on leave, their salaries for a few months having been paid them in advance. The utterances of the vernacular press in the Punjab indicate the demoralisation of the whole Province. They are all professing loyalty to the Government, "but the *Victoria* paper of Sealkot has out-loyalled the most loyalist of the brood. It suggests an amendment of the Legal Practitioners Act with a view to check the present discontent, and for this purpose it suggests that a new section should be added to the Act which would prohibit all legal practitioners from making speeches at any political meeting hostile to the Government or calculated to promote disunion between classes or lead to a breach of the public peace. Practitioners infringing the provisions of this section should have their licenses revoked. All this seems to indicate that the Punjab has been terror-stricken. But it is doubtful whether the Government have any cause for congratulation in this."

The situation in the Punjab.

NEW INDIA, 20th June 1907.

850. The *Indian Nation* considers that Bengal should feel thankful to its Lieutenant-Governor his exercising a sober and wise statesmanship in abstaining not only from any repressive executive measures, but also from prosecution of newspapers in pursuance of the Resolution issued by the Government of India. The reckless writing and speaking now in fashion in Bengal is strongly condemned, and it is hoped that the forbearance displayed will not be taxed and the indulgence will not be abused.

Sir Andrew Fraser's statesmanship.

INDIAN NATION, 24th June 1907.

851. The *Indian Mirror* reproduces a contribution to the Bombay *Times* by a correspondent signing himself "Indian Civi Service," testifying to the widespread distrust ofl the English by the Indians. It is quite true that the people have lost confidence in the sense of justice, fair play, and impartiality of English officials in this country. This want of confidence in British justice is an important factor in the general discontent against British rule. Partiality shown by British officials towards candidates of their own kith and kin in place of better and more qualified Indians often creates dissatisfaction, the intensity of which Government perhaps has no knowledge. The mass is affected as much by the Revenue officer and his men as by the high prices of food-grains and the high mortality of plague and other diseases. All these serve to contribute to the general dissatisfation of the people, and the genuine sympathy on the part of the rulers will greatly lessen their sufferings. The total want of it has immensely added to the difficulty of the situation.

Distrust of the English.

INDIAN MIRROR, 25th June 1907.

IV.—NATIVE STATES.

852. The *Indian Mirror* commends the action of the young Nawab of Radhanpur, Kathiawar, in commemorating his recent ascension to the throne by strictly forbidding cow-killing within his territory and making

The Nawab of Radhanpur's anti-kine-killing order.

INDIAN MIRROR, 16th June 1907.

primary education free to all his subjects. This young ruler has set an example of comprehensive toleration and real anxiety for the well-being of his subjects, and it is hoped that our Indian Chiefs will always consult the wishes and feelings of their people and promote their happiness.

VI.—Miscellaneous.

Indian Mirror, 13th June 1907.

Japan's advice to India.

853. The *Indian Mirror* draws the attention of its countrymen in general and the Extremists in particular to the advice of the Japanese papers urging the Indians to be faithful to the British Raj, as "all former rulers were more despotic and unprogressive." Since Japan has been set up as a model, the Indians should heed its friendly advice, as it lays down the plain duty of the people at this moment in relation to the Government.

Amrita Bazar Patrika, 13th June 1907.

What we should do now

854. In its fourth article under the marginally-noted heading the *Amrita Bazar Patrika* expresses satisfaction at the benefits derived by the Indians from the policy of repression followed by the Government. The feeling of nationality has dawned on the mind of the leaders, and they have already made a solid advance towards the regeneration of the country. This national feeling must be further developed, harnessed, and then employed in the service of the country. Missionaries should preach *swadeshi* or nationalism in every district and make the people love everything Indian. They may immediately hold public meetings everywhere, except in Eastern Bengal and the Punjab, but they must address their own countrymen and not the rulers, and they must eschew politics proper. Their main object should be to teach the people to nationalize their domestic life, give up foreign articles, revive industries and improve agriculture, neutralize the evils of litigation, and impart education, general and technical, on national lines.

Each district is advised to carry on the following works:—

(1) The spread of *swadeshi* or national feeling; the purchase of India-made things even at a sacrifice; and the encouragement and development of indigenous industries and agricultural reforms.
(2) Education of the masses by pamphlets, speeches, and conferences.
(3) The stopping, as far as that is possible, of internecine quarrels by arbitration courts, as well as by the efforts by missionaries, honorary or paid, appointed for the purpose of preaching nationalism.
(4) Education, both general and technical, on national lines, as far as that is possible.
(5) Sanitation.
(6) Instructions for economical living.
(7) Possible social reforms.

If the people follow in the wake of their ancestors they will have no need to enter service and thereby be practically the enemies of their country. "For it is through our educated men, converted into intellectual Gurkhas, that Government has been able to introduce an iron rule in India and obtain an octopus-like hold of the country.

"The whole Bengali nation knelt before Government with folded hands and whined; yet the partition of Bengal was not annulled. The whole of India similarly knelt and whined; but Mr. Morley would not yet release Lala Lajpat Rai. We have thus no help but to give up petitioning and whining, for the simple reason that they do not pay."

Bande Mataram, 14th June 1907.

Barisal again.

855. Barisal, the centre of *swadeshi* and boycott in Bengal, the scene of Gurkha violence, of the persecution of *swadeshi* leaders and workers, of the first Provincial Conference after the birth of the new spirit, of Fullerism and Emersonism, is now witnessing the persecution of Leakat Husain, and *Bande Mataram* does not know how many more persecutions and humiliations it will witness before an effective popular awakening is accomplished. Persuasion, discussion, or argumentation can no longer serve a useful purpose in the conflict between the people and the bureaucracy. Repression will go on side by side with suffering, and silent work and time only will show which side wins. The students in Barisal have taken up the gauntlet thrown down by the

bureaucracy. They are in the thick of the fight and "know better than we do how to live down the ordeal."

BANDE MATARAM, 14th June 1907.

856. Since real patriotism cannot co-exist with any great attachment to a foreign government and a subject people must naturally have a grudge against foreign overlords, *Bande Mataram* fails to understand how it is any offence to smart under such control, and desire for its termination and the restoration of the natural state of things. When loss of liberty is keenly felt, there appear symptoms of unrest and discontent, to characterise which as the results of seditious agitation is the grossest abuse of human language. A man who is struggling to regain his birthright should never be put down, for by seeking to terminate his subjection he is only doing the right thing; he is only vindicating morality and justice, Nature and God's law, and to punish his action as illegal and an offence against the State is trampling law and justice under foot. A foreign government established by the sword cannot be held to have been established by any law, and it is extremely ridiculous for it to seek to crush a subject people who wish to organise themselves into State in the name of law and justice. The Indians have not formed themselves into a natural political organization for their own good; they are being repressed, pressed down, and the foreign government has not yet discovered any principle of cohesion or adhesion on which to incorporate them into its body. "So the so-called seditious agitation must continue openly, if allowed, and otherwise silently until the goal is reached. For an Irishman to be a rebel is the most natural thing, as J. S. Mill himself admits; and for an Indian to be seditious, as he is branded by the Anglo-Indians, is equally natural. The sentiment will always be there, and punishment of free expression will only put a premium on hypocrisy."

Seditious agitation.

BANDE MATARAM, 15th June 1907.

857. *Bande Mataram* is disappointed to find from the programme of the Pabna and Jessore Conferences that the Moderates are leaving politics severely alone. The importance of sanitary and industrial improvements cannot be gainsaid, but these needed reforms cannot be accomplished without the possession of political power. "Politics should therefore be our first care and the acquisition of political power our first and foremost concern." If these Conferences are the outcome of the Indian National Congress or meant to be its feeders, they cannot be accepted as true politics, for such a step will be fatal and defeat the very object for which the Congresses and Conferences have been designed. The situation must be boldly faced, and "come what may, in politics we must persist, as nothing important can be done without the power to govern ourselves." It was the strange irony of fate that while so backward a province as the Madras Presidency has grown alive to the demands of the situation, Bengal, which claims to be the birthplace of the new spirit, is going back to the old ways. It is hoped that the prosecutions and persecutions, the Circulars and Ordinances have not set back the popular movement instead of giving it an impetus. The hopes of Moderate leaders and their friends were blighted at the last Congress and Provincial Conference, and the popular cause will triumph at these Conferences.

Non-political Conf-rences.

BENGALEE, 15th June 1907.

858. The all but unanimous approval by the British Press of measures which are repugnant to Liberalism and opposed to one's fundamental notions of justice, leads the *Bengalee* to conclude that the principles of Liberalism are not meant for India and that it is immaterial to the Indians whether Liberals or Conservatives are in power. India is governed by the party of reaction, of prestige and of "settled facts." "We have to recast our estimate of English politics and of English public men. The shock is great. It cannot fail to breed an atmosphere of mistrust and suspicion, and create misgivings in the public mind even with regard to the measures of Government initiated with the best of motives." The Indians have lost all faith in both political parties in England, and if Mr. Morley can act as he is doing, anything may be expected from others who do not care for principles in politics and make office the aim of their ambition. In being thus disillusioned and by Mr. Morley, the promised reforms instead of creating enthusiasm are being viewed with misgivings. His refusal to have an enquiry made as to the cause of the

Mr. Morley and educated opinion in India.

present discontent, is very disappointing and his reasons for this, as also for his repressive measures, cannot be followed.

BENGALEE. 16th June 1907.

A notable conversion.

859. The *Bengalee* cannot find a more curious and more melancholy conversion in English Parliamentary life than that of Mr. Morley. From the champion of liberty and popular government he has been transformed into an Indian bureaucrat who is not ashamed to defend autocracy and coercion. What is still more wonderful is that he seems to be opposed to popular government in India for the very reasons for which he has hitherto supported popular government everywhere else. Persistence in institutions long outgrown, in distinctions as cruel as they are unjust, and in measures calculated to crush the budding national spirit, have practically driven a law-abiding people to the verge of a dangerous discontent. Self-government is the "sovereign remedy for every evil," and the longer it is postponed the worse it will be.

BANDE MATARAM, 17th June 1907.

A contrast.

860. *Bande Mataram* contrasts the attitude of the Americans with that of the Japanese in regard to the anti-Japanese riots at San Francisco, and styles the Westerner a privileged interloper, who believes that all creatures under the sun have been made for his enjoyment. "The East is in the birth-pangs of a mighty revolution that will change the map of the world . . . . and the West may ere long have a disagreeable surprise and come to realise that when the East does strike, it knows how to strike hard." The distinguishing features of Eastern manliness are, as displayed by Japan, of justice and fairness and not self-aggrandisement. The salvation of the world depends on the influence of such a power.

BANDE MATARAM. 17th June 1907.

Slow but sure.

861. The same journal comments sarcastically on the *Statesman's* remarks concerning Mr. Morley's budget speech. The Indian is asked to accept the so-called concessions in no carping spirit nor to demand more, but to remember that beggars must not be choosers. The country has shown itself prepared to suffer sacrifices and brave danger for political rights, and has rejected as obsolete the methods of mendicant agitation, and it is therefore too late to try and delude it with useless toys and tinsels. Notwithstanding the effects of the Circulars and Ordinances, the people are advised to wait and suffer in silence till the millennium, and in the meantime to feel grateful for chance droppings from the basket of the bureaucracy. It will be perhaps be regarded as sheer impudence for an Indian to ask the inconvenient question—How long are we to wait?

HINDOO PATRIOT, 17th June 1907.

The justice of our claims.

862. In discussing the question whether India is more seditious and disloyal than she was a quarter of a century ago, the *Hindoo Patriot* finds that the rapid progress of reform and education has awakened the Hindu mind to the consciousness of its own innate strength, and it is therefore not surprising that the educated Hindu should try to live reasonably on the higher plane of civilisation to which he has been hoisted. It is reasonable that he should use his talents and the benefits of his position to try and redress wrongs which he believes to exist and do everything to improve his position. The governing race needs moderation, self-control, and generosity at this particular moment, and it would be better for them if they gracefully accepted the fact that the views of educated Indians will have to be given greater attention than before. Their free opinions should be received with toleration, and to brand them as seditious and disloyal is both impolitic and injurious.

BANDE MATARAM, 17th June 1907.

What should the Conferences aim at?

863. If the national assemblies in India mean business, *Bande Mataram* advises in the first place the union of the people; their domination by a desire for political power, and the establishment of a central authority which can easily impose its will upon the people and so render reforms practicable. The great need is therefore to create everywhere centres of political authority so far as at present is practicable, and invest them with power to do the nation's will. The authority of these central organisations will at present rest on popular consent and willingness to abide by, and put into practice, their decision. If the Congress is regarded as the supreme head and the various provincial

organisations with their district branches as the instruments for giving effect to its programme, a guide and authority for the smooth execution of all autonomous work can be secured. Before this is practicable, the various District Conferences must be actuated by the new spirit of nationalism. Since the country has realised the futility of depending upon an alien Government for its needs, the District Conferences should make it their duty to develop the boycott, national education, and organisation of self-defence, instead of neglecting these three most important items in favour of economic, industrial or social questions. Commercial facilities cannot be commanded without political power. Assuming the control of our own education, of our own administration of justice so far as practicable, and the boycotting of the bureaucracy in many other practical ways, will develop a spirit of self-reliance and a capacity for independent work which will be found to be an essential pre requisite to the acquisition of political power . . . . The improvement and organisation of the manhood of the nation should also receive our chief attention."

A reply.

864. *Bande Mataram* challenges Mr. Amir Ali's statement in a contribution to the *Nineteenth Century* that if England withdrew from India, as suggested by the Extremists, the result would be either anarchy or another foreign domination. The history of emancipated subject peoples refutes this argument. Other weak peoples also have accomplished their unity against enormous odds, and the Extremists have reason and history on their side in thinking an independence hardly earned will be jealously cherished, and if India can effect her salvation, she will acquire enough strength thereby to present a firm, united front to any aggressor.

BANDE MATARAM, 18th June 1907.

"Mum" is the word.

865. The safety of the British Empire in the East rests on very slippery ground, writes *Bande Mataram*, if, as Mr. Morley tried to make out, the slightest disturbance—even a reproduction of Ajit's speech—would prove disastrous. The Press must be gagged, public meetings prohibited, and silence imposed even upon the Secretary of State for India. It is, however, foolish to think that by refusing to repeat Ajit Singh's words, possibilities of discontent spreading in India can be prevented. The testimony of the witnesses in the Rawalpindi cases will effect what Mr. Morley dreads, and as in a powder magazine, there is no knowing whence, when, and how a chance spark will cause an explosion.

BANDE MATARAM, 18th June 1907.

A Peace Conference.

866. In the course of a scathing criticism of the Nawab of Dacca's efforts to make Dacca into another Hague, *Bande Mataram* remarks that it would be absurd to give Salimulla a place in a Conference called to undo the mischief he is doing. No Hindu or Muhammadan gentlemen would care about working with this mischievous traitor, and such a Conference, to be successful, must consist of true leaders of the two communities and not their enemies. The Indians do not want counterfeit Conferences got up by bureaucratic tacticians to create disorder and weakness where there was union and strength.

BANDE MATARAM, 18th June 1907.

Bengal should come forward.

867. Referring to the news that the local lawyers are refusing to take up the case of the Editor of the *Hindusthan* at Lahore and that the defence pleaders in the Rawalpindi riot case have also been withdrawing their services for fear of making enemies and having their houses raided, *Bande Mataram* laments the fact that fellow-feeling and public spirit have departed from the Punjab with Lajpat Rai. Bengal is urged to help her sister Province with her forensic ability and not display a want of public spirit, although there has been no deportation from Bengal.

BANDE MATARAM, 19th June 1907.

The main feeder of patriotism.

868. By taunting the Indians with their unworthiness in failing to maintain the integrity of Eastern civilisation in its own native home, *Bande Mataram* seeks to rouse them to a sense of their greatness in the belief that a termination of all self-depreciation will generate a burning desire to recover lost ground. "If Britons love England with all her faults, why should we fail to love India, whose faults were whittled down to an irreducible minimum till foreign conquests threw the whole society out of gear?" The Indians must realise that it is through voluntary prostration that they are being stamped into the dust, and their

BANDE MATARAM, 19th June 1907.

sense of honour should lead to their regeneration. Conscious greatness is the main feeder of all patriotism.

BANDE MATARAM, 20th June 1907.

Adding insult to injury.

869. *Bande Mataram* commends the clever cartoon of the *Hindu Punch* representing Mr. Morley offering three presents, viz., enlargement of the Councils, Advisory Council of Notables, and appointment of Indians to the India Council, to "India chained and gagged, looking pale but intrepid, sad yet unsubdued." The cartoon shows how the "concessions" are an insult added to the injury done by a policy inaugurated to encroach on those rights which the people of India can claim as men. Such "concessions" are not wanted from hands which have deprived the Indians of their birthright, and New India's aim and ambition is to change the existing state of things through her own exertions, and not to depend on burlesque concessions.

BANDE MATARAM, 2:th June 1907.

Our programme.

870. The accusation that the Nationalists have been indulging in all talk and no work is strongly resented by *Bande Mataram*, which pronounces it both uncharitable and unjustifiable. The New Party has endeavoured to revolutionise the thought world and create the feeling necessary to lead to desired action. It has tried to rouse the people to a certain sort of activity, and the following are all evidences of the solid work it has been doing. The existence of numerous national schools and colleges, organised labour movements, *swadeshi* enterprise and boycott, numerous organisations of young men, celebration of various festivals in commemoration of the great men of the nation. The old programme demanded no sacrificebeyond the expenditure of breath or stationery, but the new politics have made at least the beginning of self-sacrificing work in the country.

NEW INDIA, 20th June 1907.

Liberalism unmasked.

871. *New India* rejoices at the Indians having compelled Mr. Morley to disclose the nature of his liberalism before a Liberal House of Commons. It never believed in the justice and benevolence of British rule, and is therefore not surprised at the Secretary of State's defence of repressive measures or the support he received from the House "that puts prestige before humanity and gloats over every species of tyranny that the unlimited resources of a world-wide empire can conceive." Some of the Indians had great expectations from the Liberal Ministry, but Mr. Morley's response was clear and unambiguous and worthy of a Minister who holds office as a Radical of Radicals. The cause of Indian nationalism will be greatly strengthened by the disappearance of their blind infatuation and with it will be removed for ever the unnatural craving for British citizenship. Liberalism stands unmasked and its "challenge is still ringing in our ears. . . We must be prepared to make a suitable reply, or retire from the conflict for good."

MOTHERLAND, 26th June 1907.

The right to advise.

872. *Motherland* describes the *Indian Nation's* article condemning an Extremist leader's advice to students above sixteen to abstain from attending schools and colleges so as to combat the "high-handed" and "repressive" measures of Government, as betraying puerility of the worst type. By the discontinuance of the present system of education the country will no longer be overflooded with ambitious men who are always discontented, and are for the most part without any character, and whose sole aim in life is to make money by fair or foul means. The boys will triumph over Government by putting themselves out of their schools, and they will be in a position to snap their fingers at the allurement which Government now holds out to keep them out of the path of national duty. The Extremist leader in question constitutes himself the guardian of Indian boys by the same right by virtue of which the *Nation* poses itself as the mouthpiece of the educated Indians. In fact, he has a better right to do so than men who are severing them from the right path. If feeding and clothing of the "poor youngsters" is all that is necessary to enable a man to denounce the present baneful system of education, then *Motherland* is prepared to feed and clothe any number of them above the age of sixteen, provided they give up English education and go to it to be trained on national lines. The *Nation* is invited to put this offer to the test.

873. The *Mussalman* welcomes the proposed Conference between Hindus and Muhammadans in order to bring about better relations between the two communities, as the Indians cannot afford to quarrel at this juncture, when their country is badly in need of united action on the part of its children. Differences should not preclude them from acting in concert when their common interests are concerned. The Nawab of Dacca's initiative will pour oil over troubled waters. The organisers should meet the situation boldly and expose the chronic shortcomings of the two communities, so that proper remedy may be prescribed. The journal lends no support to Moslem rowdyism in the new province, but it contends that the calamities might have been averted if some of the Hindus had been discreet in certain actions before the mischievous outbreak, as there were causes from the Hindu side that brought about tension of feeling between the two communities. Another bar to perfect cordiality is the hatred of the majority of the Hindus for everything Muhammadan.

The Moslem-Hindu Conference.

MUSSALMAN, 28th June 1907.

874. While appreciating the services of Nawab Mohsen-ul-Mulk, Secretary, M. A. O. College, Aligarh, in the cause of Muhammadan education, the *Musalman* resents the views he expressed to a *Bombay Gazette* representative affecting Hindu sedition-mongers and the Muhammadans of India. "We are unable to understand," says the journal, "why we should be thankful to the British for our very existence. Gratitude to a people simply because they have not slaughtered us like cattle is very strange." It is regrettable that the Hindus should be styled sedition-mongers, as if the demand for one's rights and privileges be seditious, then the Muhammadans too cannot exonerate themselves from the same charge. Liberal education is responsible for the discontent which has developed into unrest, and realising the situation, the Government through the Universities Act has already dealt a blow to liberal education. If the Nawab follows his own advice, he should try to close the Aligarh College, as it is sure to produce "Moslem sedition-mongers" in the long run, as he now finds in the Hindu community.

Remarkable loyalty.

MUSSALMAN, 28th June 1907.

OFFICE OF THE INSPR.-GENL. OF POLICE, L. P., WRITER'S BUILDINGS, *The 6th July 1907.*

F. N. WARDEN,

Persl. Asst. to the Inspr.-Genl. of Police, L. P.

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REPORT

ON

NATIVE PAPERS IN BENGAL

FOR THE

Week ending the 13th July 1907.

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